Selected Qur'anic Verses

Explained From the *Tafseer* of Aṭ-Ṭabarī, Ibn Katheer & Ibn Al-Qayyim

شرح آيات قرآنيـــة مختارة

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Publisher's Note

All Praise is for Allah (ﷻ) 'The Exalted' and Peace and Blessings be on his Prophet (ﷺ) and the Believers.

The purpose for selecting these verses from the Book of Allah (ﷻ) is to bring to our readers the understanding that the Qur'ān cannot be understood except by referring to the explanations of the great *Mufassireen* of this Ummah.

Many Muslims past and present have made the mistake of trying to interpret the Qur'ān from their own opinion. Some Muslims in the West have even used translations of the Qur'ān to make their own interpretation of Allāh's Words. *Al-ḥamdu lillāh*, this dangerous practice is slowly being erased as the classical works of the scholars of *tafseer* are being made available to us in English and the correct methodology of the Qur'ān's explanation is made clear. This has stemmed the tide of misguidance and the work of deviant groups who led many people astray by trying to distort the true message of Islām.

We hope this humble effort will be well-received and go a long way in strengthening the foundation of our faith, *In shā Allāh*.

*M*ohammed A. R. Al Tuwaijri
Riyadh, Saudi Arabia
Sha'aban 25, 1419
December 14, 1998

Introduction

All praise be to Allāh (ﷻ) 'The Exalted', the *Rabb* (Lord) of the worlds, and our Prophet Muhammad (ﷺ), 'Blessings and Peace be upon him' and upon all his family and Companions.

I ask Allāh (ﷻ) that He (ﷻ) accepts this humble effort from me to bring to the English-speaking Muslims a taste of the works of the great scholars of *tafseer*,[1] Aṭ-Ṭabārī, Ibn Katheer and Ibn Al-Qayyim.

With more and more people from the West entering the fold of Islām - by Allāh's Grace one feels that it is essential that they should be able to consult the most reliable works which have so far been available only to Arabic speakers. May Allāh (ﷻ) guide me and all of us to the Straight Path and keep us firm upon it. If I am right, it is from Allāh (ﷻ) and if I am wrong, it is from me.

﴿ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْـــراً كَمَـا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْـــفُ عَنَّـا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

(البقرة – الآية : ٢٨٦)

﴿Our *Rabb* (Lord)! Condemn us not if we forget or fall into error. Our *Rabb*! Lay not on us a burden like that which You laid on those before us. Our *Rabb*! Lay not on us a burden greater than we have strength to bear and blot out our sins. And grant us forgiveness and have mercy on us. You are our Protector; so grant us victory over the unbelievers.﴾ (Qur'ān 2: 286)

Sameh Strauch
Al-Ain, U.A.E.
7 th Rabee' Ath-Thānī 1417 A.H.
22 nd August 1996 C.E.

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[1] *Tafseer*: Explanation of the meanings of the Qur'ān.

In the name of Allāh All Compassionate, All Merciful

Concerning Allāh' s Words:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّيَ أَعْلَمُ مَا لاَ تَعْلَمُونَ ﴾ (البقرة – الآية : ٣٠)

﴿And when your *Rabb* said to the angels: "Verily, I will place a *khaleefah* on the earth." They said: "Will You place therein one who will work mischief therein and shed blood while we celebrate Your praises and glorify You?" He said: "Verily, I know what you know not."﴾ (Qur'ān 2: 30)

Ibn Jareer Aṭ-Ṭabarī said concerning this verse: "*Khaleefah* is derived from the verb *khalafā'*, which means to take some-one's place after him in some affair," as in His Words:

﴿ ثُمَّ جَعَلْنَاكُمْ خَلاَئِفَ فِي الأَرْضِ مِن بَعْدِهِم لِنَنظُرَ كَيْفَ تَعْمَلُونَ ﴾

(يونس – الآية : ١٤)

﴿Then We appointed you as *khalā'if*[1] in the earth after them that We might behold how you would fare.﴾ (Qur'ān 10: 14), meaning that He (ﷻ) replaced them with you on earth and appointed you as *khalā'if* after them. Because of this, *As-Sultān Al-Ā'dham*[2] is called the *Khaleefah*[3] because he replaces the one who came before him and takes his place in the matter and is his successor. Ibn Is-ḥāq said regarding "﴿Verily, I will place a *khaleefah* in the earth﴾ one who will dwell there and live there as a successor. He is not one of the angels." What Ibn Is-ḥāq has said about the

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[1] *Khalā'if*: Plural of *khaleefah*.

[2] *As-Sultān Al-Ā'dham*: The Supreme Ruler.

[3] *Khaleefah*: Caliph

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meaning of *khaleefah* is not an explanation of it, rather its meaning is as we have just explained.

Ibn Katheer says: ﴿And when your *Rabb* said to the angels﴾ That is, remember, O Muhammad (ﷺ)! How your *Rabb* spoke to the angels and inform your people about it. ﴿Verily, I will place in the earth a *khaleefah*﴾ That is, people succeeding people, generation succeeding generation, as in Allāh's Words:

﴿ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الأَرْضِ ﴾ (الأنعام – الآية : ١٦٥)

﴿It is He Who made you *khalā'if* in the earth﴾ (Qur'ān 6: 165) And:

﴿ وَيَجْعَلُكُمْ خُلَفَآءَ الأَرْضِ ﴾ (النمل – الآية : ٦٢)

﴿And He makes you [mankind] *Khulafā'*[4] of the earth﴾ (Qur'ān 27:62) And:

﴿ وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُمْ مَّلَائِكَةً فِي الأَرْضِ يَخْلُفُونَ ﴾ (الزخرف – الآية : ٦٠)

﴿And if it were Our Will, We could have made angels from amongst you, succeeding each other on the earth﴾ (Qur'ān 43: 60) And:

﴿ فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ ﴾ (مريم – الآية : ٥٩)

﴿But after them there followed a *khalf*[5]﴾ (Qur'ān 19: 59) and the word *khaleefah* here does not refer to Ādam (عليه السلام) alone as some scholars of *tafseer* have claimed, including *Al-Qurṭubī*, who attributed it to Ibn 'Abbās, Ibn Mas'ood and all of the scholars of *tafseer* and this is a highly dubious claim. In fact, the disagreement over it is considerable and it is clear that Ādam (عليه السلام) is not the one intended here, for if he were, it would hardly be fitting for the angels to say: ﴿Will you place therein one who will work mischief therein and shed blood?﴾

[4] *Khulafā'*: An alternative plural of *Khaleefah*.

[5] *Khalf*: Generation.

Rather they intended by it that some of this species (mankind) will do these things, and it was as if they knew this as a fact, or that they understood it from their knowledge of the nature of man, because He (سبحانه وتعالى) had informed them that He (سبحانه وتعالى) would create this species from clay made from mud, moulded into shape or else, they made a comparative judgement based on those who had preceded them.[6] And it cannot be inferred from these words of the angels that they were spoken in protest at Allāh's planned creation, nor that the angels were envious of the sons of Ādam (عليه السلام), as some of the scholars of *tafseer* have supposed, for Allāh (سبحانه وتعالى) has described them (the angels) as never disobedient. So when He (سبحانه وتعالى) informed them that He (سبحانه وتعالى) would place a creation on earth which - according to Qatādah, they had previously been informed – would spread corruption on earth, they asked: ﴿Will You place therein one who will work mischief therein and shed blood?﴾, and this question was merely an inquiry and a request to understand the wisdom behind this creation, (as if) they said: "O *Rabb*! Inform us as to creation, knowing that some of them will cause mischief in the earth and spill blood therein, for if the reason is to worship You, we do celebrate Your praises and glorify You, that is, pray to You. Then Allāh (سبحانه وتعالى) said to them in reply to their question: ﴿Verily, I know what you know not﴾. That is, I know that what is most beneficial regarding the creation of this species, outweighing the (potential) corruption which you have mentioned - that which you know not, for I shall create from amongst them Prophets and send to them Messengers, and there are amongst them believing folk, martyrs, pious people, worshippers [of Allāh (سبحانه وتعالى)] abstemious folk, religious people, benevolent ones, those near [to Allāh (سبحانه وتعالى)], scholars who work [for the cause of Allāh (سبحانه وتعالى),

[6] Ar-Rabee' Ibn Anās said that Allāh (سبحانه وتعالى) created the angels on Wednesday and He (سبحانه وتعالى) created the jinn on Thursday and He (سبحانه وتعالى) created Ādam (عليه السلام) on Friday, and that a group of the jinn became unbelievers, and the angels came down to them on earth and killed them. There was blood and corruption on earth; and this is why the angels said: ﴿Will you place therein one who will make mischief therein and shed blood?﴾.

by teaching and propagating the True Religion], humble folk and those who show their love for Him by worshipping Him [in the way which He (ﷻ) has ordained]; He (ﷻ) asks them (the angels) although He (ﷻ) knows better (than they): "How did you leave My slaves?" They reply: "We came to them and found them praying, and when we left them they were praying." This is because they follow our movements, and congregate around us at the time of the morning prayer and the *'Aṣr*[7] prayer, and they (the worshippers) remain while the angels ascend [to Allāh (ﷻ)] with (news of) their deeds, as confirmed by the Messenger of Allāh (ﷺ): "The deeds of the night ascend to Him before the (next) day and the deeds of the day ascend to Him before nightfall." And so their words: "We came to them and found them praying, and when we left them they were praying is an explanation of His Words to them: ﴿**Verily, I know what you know not**﴾."

Concerning Allāh's Words:

﴿ اللَّهُ لاَ إِلَـهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَـوْمٌ لَّـهُ مَـا فِـي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَن ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ يَعْلَمُ مَـا بَيْـنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلاَ يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلاَّ بِمَا شَآءَ وَسِعَ كُرْسِـيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلاَ يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴾ (البقرة – الآية : ٢٥٥)

﴿**Allāh! There is none worthy of worship but He, the Living, the Self-subsisting, Supporter of all neither slumber nor sleep seizes Him. His are all things in the heavens and on the earth. Who is he that can intercede in His Presence except as He permits? He knows what is before them [i.e. His slaves] and what is behind them. Nor shall they encompass anything of His knowledge except as He wills. His *Kursī*[8] extends over the heavens and the earth and He feels no fatigue in guarding and preserving them, for He is the All-High, the Supreme.**﴾ (Qur'ān 2: 255)

This *Āyah*[9] is well known to all Muslims as *Āyat Al-Kursī*. Ibn Jareer Aṭ-Ṭabarī says: "He (ﷻ) is the Living, the Everlasting, the Guardian of all things, He (ﷻ) protects them and sustains them."

Ibn Katheer says: "This is *Āyat Al-Kursī*, Its importance is overwhelming. It is authentically reported from the Messenger of Allāh (ﷺ) that, it is the most superior *Āyah* in the Book of Allāh: Imām Aḥmad reports on the authority of Ubayy Ibn Ka'b (ﷺ) that the Prophet (ﷺ) asked him: "Which is the greatest *Āyah* in the Book of Allāh (ﷻ)?" He replied: "Allāh (ﷻ) and His Messenger (ﷺ) know best." The Prophet (ﷺ) repeated the question over and over, and then Ubayy said: "*Al-Kursī*." The Prophet (ﷺ) said:

"You are right, O Abul Mundhir! By Him in Whose Hand is my soul, verily, it possesses a tongue and two lips which glow! The Master at the foot of the Throne." (Narrated by Imām Aḥmad)

Imām Muslim reported the same, up to: "You are right, O Abul Mundhir!

Imām Aḥmad also reports that Allāh's Messenger (ﷺ) asked a Companion "O so-and-so! Have you married?" The man replied: "No, for I have not the where-withal to do so." The Prophet (ﷺ) asked him: "Do you not have ﴿**Say: "He is Allāh (the) One."**﴾?[10] The man answered: "Yes." The Prophet (ﷺ) said: "One quarter of the Qur'ān.[11] Do you not have ﴿**Say: "O you who disbelieve**﴾?" The man replied: "Yes." The Messenger (ﷺ) said: "One quarter of the Qur'ān. Do you not have ﴿**When Convulsions shake [the earth]**﴾?" The man said: "Yes." The Messenger of Allāh (ﷺ) said: "One quarter of the Qur'ān. Do

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[7] *'Aṣr*: Afternoon.

[8] *Kursī*: Footstool.

[9] *Āyah*: Qur'ānic verse.

[10] Have you not memorized it?

[11] i.e. It is equivalent to one quarter of the Qur'ān.

you not have ﴿When comes the Help of Allāh﴾?" The man answered: "Yes." The Prophet (ﷺ) said: "One quarter of the Qur'ān.. Do you not have: "*Āyat Al Kursī*" - ﴿Allāh! There is none worthy of worship but He﴾?" The man replied: "Yes." He (ﷺ) said: "One quarter of the Qur'ān.."

Ibn Katheer said that this verse consists of ten independent sentences:

(1) ﴿Allāh! There is none worthy of worship but He.﴾ This informs us that He (ﷻ) is the Only One Who deserves and has the right to be worshipped by all of creation.

(2) ﴿The Living, the Self-subsisting, the Supporter of all.﴾ That is, Living in Himself, Who does not die ever, the Guardian and Protector of all. All are dependent upon Him and He (ﷻ) depends upon none, and there is no protection for them without His Command, as in His Words:

﴿ وَمِنْ آيَاتِهِ أَن تَقُومَ السَّمَآءُ وَالأَرْضُ بِأَمْرِهِ ﴾ (الروم – الآية : ٢٥)

﴿And from His Signs is that heaven and earth stand by His Command.﴾ (Qur'ān 30: 25)

(3) ﴿Neither slumber nor sleep seizes Him.﴾ That is, He (ﷻ) is not afflicted by any defect or shortcoming, nor is He (ﷻ) ignorant of anything or distracted from any of the affairs of His creatures. Rather, He (ﷻ) is fully Aware of every soul and what it does, and He (ﷻ) witnesses everything: Nothing is unknown to Him and nothing is hidden from Him, and a part of His Completeness and Perfection is that He (ﷻ) is not seized by slumber or sleep. That is, slumber cannot overcome Him. The word *sinah* used in the verse means tiredness or drowsiness, and this is why Allāh (ﷻ) said: ﴿nor sleep﴾ for sleep (*nawm*) is stronger than slumber.

(4) ﴿His are all things in the heavens and on the earth.﴾ This informs us that all are His slaves and all are under His Dominion and all are submissive to His Rule, as in His Words:

﴿ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ آتِي الرَّحْمَـنِ عَبْـداً ۞ لَّقَـدْ

أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً ﴾ (مريم – الآية : ٩٣-٩٤)

﴿Not one of the beings in the heavens and the earth but must come to the Most Beneficent as a slave. He has taken an account of them [all], has numbered them with [exact] numbering. And all of them will come to Him singly on the Day of Resurrection.﴾ (Qur'ān 19: 93-94)

(5) ﴿Who is he that can intercede in His presence except as He permits?﴾ is like His Words:

﴿ وَكَمْ مِّن مَّلَكٍ فِي السَّمَاوَاتِ لاَ تُغْنِي شَفَاعَتُهُمْ شَيْئاً إِلاَّ مِن بَعْدِ أَن يَأْذَنَ اللّهُ لِمَن يَشَآءُ وَيَرْضَىَ ﴾ (النجم – الآية : ٢٦)

﴿Howsoever many be the angels in the heavens, their intercession will avail nothing except after Allāh has permitted whom He pleases and that he is acceptable to Him.﴾ (Qur'ān 53: 26) and His Words:

﴿ وَلاَ يَشْفَعُونَ إِلاَّ لِمَنِ ارْتَضَىَ ﴾ (الأنبياء – الآية : ٢٨)

﴿And they offer no intercession except for those with whom He is well pleased.﴾ (Qur'ān 21: 28) And this is a part of His Greatness and Majesty and His Superiority, none would dare to intercede for anyone else with Him except by His leave, as is made clear in the ḥadīth:

"I will approach beneath the Divine Throne and remain prostrate for as long as Allāh (ﷻ) wishes me to remain prostrate. Then it will be said (to me): "Raise your head! Speak and you will be heard, intercede and it will be granted." Then, he said, "It will be permitted for me (to intercede for) a certain number and I will enter them (by Allāh's Will) into Paradise."

(6) ﴿He knows what is before them [i.e. His slaves] and what is behind them.﴾ This is evidence that His Knowledge encompasses all things in existence, past, present and future, as in His Words:

﴿ وَمَا نَتَنَزَّلُ إِلاَّ بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَـــا

﴿ كَانَ رَبُّكَ نَسِيًّا ﴾ (مريم – الآية : ٦٤)

﴿And we do not descend except by the order of your *Rabb*: To Him belongs what is before us and what is behind us, and what is between: And your *Rabb* never forgets.﴾ (Qur'ān 19: 64)

(7) ﴿Nor shall they encompass anything of His Knowledge except as He wills.﴾ that is none shall acquire anything of Allāh's Knowledge except what He (ﷻ) teaches him and conveys to him. It is also possible that the meaning is: None shall acquire knowledge of Allāh's Self and His Attributes except what is conveyed to him by Allāh (ﷻ) as in His Words:

﴿ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴾ (طه – الآية : ١١٠)

﴿But they shall comprehend Him not.﴾ (Qur'ān 20: 110)

(8) ﴿His *Kursī* extends over the heavens and the earth.﴾ Ibn Abī Ḥātim reports from Ibn 'Abbās that he said, concerning the Words of Allāh (ﷻ) ﴿His *Kursī* extends over the heavens and the earth﴾: "His Knowledge extends over and this was also reported by Ibn Jareer and Sa'eed Ibn Jubair." Ibn Jareer then added: "And others say that the *Kursī* is the place of the feet." This was said by Abū Mūsā, As-Suddī, Aḍ-Ḍaḥḥāk and others.

Shujā' Ibn Mukhallad narrated from Ibn 'Abbās that the Prophet (ﷺ) was asked about Allāh's Words: ﴿His *Kursī* extends over the heavens and the earth﴾ and he said: "His *Kursī* is the place of His Feet; and the Throne, none can calculate its enormity but Allāh (ﷻ), the All-powerful." According to Ibn Katheer there is some doubt as to the authenticity of this ḥadīth, although it has been narrated from several different sources. It is also reported from As-Suddī, on the authority of Abū Mālik: "The *Kursī* is beneath the Throne." As-Suddī also said: "The *Kursī* extends over the heavens and the earth, and the *Kursī* is before the Throne."

Aḍ-Ḍaḥḥāk narrated from Ibn 'Abbās that he said: "Were the seven heavens and the seven earths to be spread out and then

connected to each other, they would be no more in comparison to the expanse of the *Kursī* than a (small iron) ring in the wilderness." This was also narrated by Ibn Jareer and Ibn Abī Ḥātim.

It was also narrated on the authority of Al-Ḥasan Al-Baṣrī that he said that the Throne and the *Kursī* were one and the same. But the correct saying is that the *Kursī* is different from the Throne, for the Throne (*Al-'Arsh*) is greater than the *Kursī* as is proved by the (authentic) narrations from the Companions of the Prophet (ﷺ).

(9) ﴿And He feels no fatigue in guarding and preserving them.﴾ That is, the preservation and protection of the heavens and the earth and all that is in them and all that is in between them does not burden Him at all, nor does it require Him to concentrate upon it; indeed it is very easy for Him, and He (ﷻ) is Aware of what every soul does and He (ﷻ) is Watcher over all things. Nothing is independent of Him and nothing is hidden from Him, and everything is humbled, insignificant and small before Him. They are all impoverished and in need of Him, while He (ﷻ) is Independent of all wants and needs, the Most Praiseworthy, the Doer of what He (ﷻ) wills, Who is not asked about what He (ﷻ) does, while they (His slaves) will be asked. And He (ﷻ) is the Omnipotent in all things, Self-sufficient of all things, the All-Supreme High Guardian - none is worthy of worship but He (ﷻ), and there is no *Rabb* besides Him.

10) ﴿And He is the All-High, the Supreme.﴾ This is like His Words:

﴿ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴾ (الرعد – الآية : ٩)

﴿He is the Knower of the unseen and that which is open, the Great, the Most High.﴾ (Qur'ān 13: 9) And these (*Āyāt* and those authentic ḥadīths[12] which carry the same meaning hold in them (a description) of the way of the *Salaf*[13]). They understood them [i.e. Allāh's Attributes] as they were revealed, without attempting to explain how and without comparison (with His creation).

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[12] ḥadīths: Sayings and doings of the Prophet (ﷺ) (sing: ḥadīth).

[13] *Salaf*: The pious early generations of Muslims, who held fast to the teachings of the Prophet (ﷺ).

كَانَ رَبُّكَ نَسِيًّا ﴾ (مريم – الآية : ٦٤)

﴿And we do not descend except by the order of your *Rabb*: To Him belongs what is before us and what is behind us, and what is between: And your *Rabb* never forgets.﴾ (Qur'ān 19: 64)

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(9) ﴿And He feels no fatigue in guarding and preserving them.﴾ That is, the preservation and protection of the heavens and the earth and all that is in them and all that is in between them does not burden Him at all, nor does it require Him to concentrate upon it; indeed it is very easy for Him, and He (ﷻ) is Aware of what every soul does and He (ﷻ) is Watcher over all things. Nothing is independent of Him and nothing is hidden from Him, and everything is humbled, insignificant and small before Him. They are all impoverished and in need of Him, while He (ﷻ) is Independent of all wants and needs, the Most Praiseworthy, the Doer of what He (ﷻ) wills, Who is not asked about what He (ﷻ) does, while they (His slaves) will be asked. And He (ﷻ) is the Omnipotent in all things, Self-sufficient of all things, the All-Supreme High Guardian - none is worthy of worship but He (ﷻ), and there is no *Rabb* besides Him.

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﴿He is the Knower of the unseen and that which is open, the Great, the Most High.﴾ (Qur'ān 13: 9) And these (*Āyāt* and those authentic ḥadīths[12] which carry the same meaning hold in them (a description) of the way of the *Salaf*[13]). They understood them [i.e. Allāh's Attributes] as they were revealed, without attempting to explain how and without comparison (with His creation).

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[12] ḥadīths: Sayings and doings of the Prophet (ﷺ) (sing: ḥadīth).

[13] *Salaf*: The pious early generations of Muslims, who held fast to the teachings of the Prophet (ﷺ).

Concerning Allāh's Words:

﴿ آمَنَ الرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلآئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لاَ نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ وَقَالُواْ سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۞ لاَ يُكَلِّفُ اللَّهُ نَفْساً إِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَآ إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَآ أَنتَ مَوْلاَنَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

(البقرة – الآية : ٢٨٥-٢٨٦)

﴿The Messenger [of Allāh] believes in what has been revealed to him from his *Rabb*, as do the Believers: each one of them believes in Allāh, His angels, His Books and His Messengers. [They say:] "We make no distinction between one and another of His Messengers." And they say: "We hear and obey [We seek] Your forgiveness, our *Rabb*, and to You is the end of all journeys." On no soul does Allāh place a burden greater than it can bear. It gets everything that it earns, and upon it is everything that it reaps. [Pray:] "Our *Rabb*! Condemn us not if we forget or fall into error. Our *Rabb*! Lay not on us a burden like that which You laid on those before us. Our *Rabb*! Lay not on us a burden greater than we have strength to bear. Pardon us. And grant us forgiveness. Have mercy on us. You are our Protector. Grant us victory over the unbelievers."﴾ (Qur'ān 2: 285-286)

Ibn Katheer wrote: **Some of the ḥadīths Narrated Concerning the Excellence of These Two Verses With Which Allāh (ﷻ) Has Blessed Us.**

1. It is reported on the authority of Ibn Mas'ood from the Prophet (ﷺ) that he said: "Whoever recited the last two verses of *Sūrat Al-Baqarah* at night, they will be sufficient for him." (Narrated by Bukhārī)

2. It is reported on the authority of Abū Dharr that he said: "Allāh's Messenger (ﷺ) said":

"I was given the final verses of *Sūrat Al-Baqarah* from a treasure trove beneath the Throne; no Prophet before me was given them." (Narrated by Imām Aḥmad)

3. On the authority of 'Abdullāh, it is reported that: "When Allāh's Messenger (ﷺ) was taken on a nocturnal journey (to the seven heavens), he arrived at *Sidrat al-Muntahā* - a tree in the seventh Heaven and it is at the entrance to the seventh. All things which ascend from the earth stop and are held there as do all things which descend from above (It is with regard to this that). Allāh (ﷻ) said:

﴿ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴾ (النجم – الآية : ١٦)

﴿Behold! the Lote tree was shrouded with that which shrouds.﴾ (Qur'ān 53: 16) He (the narrator) said:

"It (that which shrouded the tree) was (a covering of) golden butterflies." He further added: "The Messenger of Allāh (ﷺ) was given three things: He was given five prayers, he was given the concluding verses of *Sūrat Al Baqarah* and forgiveness of sins for those (of his community) who do not associate partners with Allāh (ﷻ)." (Narrated by Muslim)

4. It is reported from 'Uqbah Ibn 'Āmir Al-Juhanī (رضي الله عنه) that he said that Allāh's Messenger (ﷺ) said:

"Recite the last two verses from *Sūrat Al Baqarah*, for I was given them from a treasure trove beneath the Throne" (Narrated by Aḥmad and this is a sound ḥadīth)

5. It is reported on the authority of Hudhaifah that Allāh's Messenger (ﷺ) said:

"We have been favoured over the rest of mankind with three things: I was given these verses from the end of *Sūrat Al-*

Baqarah from a house of treasure located beneath the Throne: None before me has been given them, and they will not be given to anyone after me." (Narrated by Ibn Mardawaih)

6. It is reported on the authority of 'Alī (ﷺ) that he said:

"I do not consider it fitting for anyone who has understood Islām to sleep (at night) until he has recited *Āyat Al- Kursī* and the ending of *Sūrat Al-Baqarah*, for they are a gift to your Prophet (ﷺ) from the treasure which lies beneath the Throne." (Narrated by Ibn Mardawaih)

7. It is reported on the authority of An-Nu'mān Ibn Basheer from the Prophet (ﷺ) that he said: "Verily, Allāh (ﷻ) wrote something[14] two thousand years before He (ﷻ) created the heavens and the earth, then He (ﷻ) sent down from it two verses with which He (ﷻ) sealed (ended) *Sūrat Al-Baqarah* (the cow), and if they are not recited in any house for three nights, Satan approaches it." Then he (the narrator) said: "This is a *Ghareeb* narration."[15] (Al-Ḥākim narrated it thus, and declared it authentic in accordance with the conditions of acceptance applied by Muslim)

8. It is reported from Sa'eed and Ibn 'Abbās that they said that the Messenger of Allāh (ﷺ), used to laugh when he read the last verses of *Sūrat Al Baqarah* and *Āyat Al- Kursī* and he would say: "Verily, they are both from the treasure of Allāh (ﷻ), which lies beneath the Throne." And when he recited:

﴿ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ ﴾ (النساء – الآية : ١٢٣)

"﴿Whoever does evil will be recompensed accordingly.﴾ (Qur'ān 4: 123) And:

[14] The word in Arabic or something written is *kitāb*. This word is usually translated into English as book, however, here I have given the literal translation as being more appropriate.

[15] *Ghareeb*: A ḥadīth narrated at any point or at more than one point in its *sanad* (chain of narrators) by only one narrator.

﴿ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ۝ وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ۝ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴾ (النجم – الآية : ٣٩-٤١)

﴿And that man will have nothing except what he strives for and that [the fruit of] his striving will be seen, then will he be rewarded with a reward complete.﴾ (Qur'ān 53: 39-41), then he would sit back, at ease." (Narrated by Ibn Mardawaih)

9. It is reported from M'aqal Ibn Yasār that he said: The Messenger of Allāh (ﷺ) said:

"I was given *Fātiḥat Al-Kitāb*[16] and the closing (verses) of *Sūrat Al-Baqarah* from beneath the Throne..." (Narrated by Ibn Mardawaih)

10. It is reported on the authority of Ibn 'Abbās that when Jibreel (ﷺ) was sitting with the Prophet (ﷺ) he heard the sound of a door opening above and he raised his eyes to the heavens and said:

"This is a door which has been opened in the heavens which has never been opened before." And an angel descended from it and came to the Prophet (ﷺ), and said: " I bring you the good tidings of two Lights which have been given to you and no Prophet before you has ever received them: *Fātiḥat Al-Kitāb* and the final verses of *Sūrat Al-Baqarah*; you shall not recite a single letter from them except that it (the reward of the recitation) will be given to you." (Narrated by Ibn Abī Lailā)

﴿The Messenger of Allāh believes in what has been revealed to him from his *Rabb*﴾ Allāh (ﷻ) informs us that the Prophet (ﷺ) has believed in the Revelation given to him from his *Rabb*. Ibn Jareer reports, on the authority of Anas Ibn Mālik (ﷺ), that he said: "When this verse was revealed to the Prophet (ﷺ), he said: "It is his right that he should believe." (Narrated by Al-Ḥākim, who said that its *sanad*[17] is authentic)

[16] *Fātiḥat Al-Kitāb*: The Opening *Sūrah* of the Book (i.e. *Sūrat Al-Fātiḥah*).

[17] *Sanad*: Chain of narrators (also: *isnād*), the plural of which is: *asāneed*.

﴿As do the Believers﴾ Allāh (ﷻ) has mentioned the Believers along with the Messenger of Allāh (ﷺ). Then He (ﷻ) says: ﴿Each one of them believes in His angels, His Books and His Messengers. [They say:] "We make no distinction between one and another of His Messengers"﴾ The Believers believe sincerely that Allāh (ﷻ) is One (Indivisible), Alone, the Eternal, and that none has the right to be worshipped but He (ﷻ), and that there is no *Rabb* but He (ﷻ); and they believe in all of the Prophets and Messengers, and all of the Books which were sent down from the heaven to the Messengers and Prophets from amongst the slaves of Allāh (ﷻ); and they do not differentiate between them- accepting some while rejecting others-rather they believe that all of them are truthful, pious, noble, Rightly-guided and Guides to the Path of Goodness, even though the Law brought by some of them abrogates that of others, by Allāh's permission, until He (ﷻ) abrogated all of them with the Law given to Muhammad (ﷺ), the Seal of the Prophets and Messengers, upon whose Law the Hour[18] will come - and there will remain a group from amongst his Ummah clearly upon that Law.

﴿And they say: "We hear and obey."﴾ That is, "We hear your Words, O our *Rabb*! And we have understood them and we have acted upon them."

﴿[We seek] Your forgiveness, O our *Rabb*.﴾ This is a request for forgiveness, mercy and kindness. It is reported from Ibn 'Abbās that when the Believer recites these verses, up to the Words: ﴿[We seek] Your forgiveness, O our *Rabb*﴾ Allāh (ﷻ) says: "You are forgiven." (Narrated by Ibn Abī Ḥātim)

﴿And to You is the end of all journeys.﴾ That is, the return and the final destination on the Day of Reckoning.

It is also reported on the authority of Jābir (رضي الله عنه) that when these verses were revealed, Jibreel (عليه السلام) said: "Verily, Allāh (ﷻ) has heaped praise upon you [O Muhammad (ﷺ)] and upon your Ummah, so ask and it shall be given. So he asked that: ﴿On

[18] The Hour: The Day of Judgement.

no soul does Allāh place a burden greater than it can bear... ﴾ to the end of the verse." And His Words: ﴿On no soul does Allāh place a burden greater than it can bear﴾ means that Allāh (ﷻ) does not burden anyone with what is beyond his capacity to perform, and this is from His Kindness towards His creatures and His Goodness and Compassion. And this is an abrogation of the Words of Allāh (ﷻ) from which the Companions were in fear:

﴿ وَإِن تُبْدُواْ مَا فِيَ أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللّهُ ﴾ (البقرة – الآية : ٢٨٤)

﴿And whether you disclose what is in your ownselves or conceal it, Allāh will call you to account for it﴾ (Qur'ān 2: 284) That is, He (ﷻ) will call to account and He (ﷻ) will ask, but a person will not be punished concerning those things over which he had no power, such as the whispering of oneself and one's speech to oneself, for this Allāh (ﷻ) will not hold mankind accountable. And to abhor the evil whispering is a part of Faith.

﴿It gets everything that it earns﴾ That is, every good.

﴿And upon it is everything that it reaps﴾ That is, it will receive the recompense for its evil deeds; and this is in those deeds, which are amongst those over which he had control.

﴿Our *Rabb*! Condemn us not if we forget or fall into error.﴾ That is, should we neglect any obligation due to forgetfulness, or commit sins for the same reason, or make a mistake due to ignorance of Islāmic Law.

It has been authentically reported by Muslim on the authority of Abū Hurairah (رضي الله عنه) that when the slave says these words, Allāh (ﷻ) replies "Yes" (i.e. your prayer is answered). And according to the ḥadīth of Ibn 'Abbās, Allāh (ﷻ) says: "I have already done so." It is reported from Ibn 'Abbās (رضي الله عنهما) that the Prophet (ﷺ) said:

"Verily, Allāh (ﷻ) has forgiven my Ummah for their (unintentional) mistakes and their forgetfulness and that which they do under duress." (Narrated by Ibn Mājah)

﴿Our *Rabb*! Lay not on us a burden like that which You laid on those before us.﴾ That is, do not burden us with the obligation of deeds which we may find difficult to perform and cannot bear as You made obligatory for the nations before us.

It is reported by Muslim, on the authority of Abū Hurairah, (ﷺ) that the Prophet (ﷺ) said: "Allāh (ﷻ) said: "Yes." and from Ibn 'Abbās, that Allāh (ﷻ) said; "I have already done so." (Muslim)

﴿Our *Rabb*! Lay not on us a burden greater than we have strength to bear.﴾ That is, hardship, calamities, and trials-do not try us with those things which are beyond our capacity to withstand.

Ibn Abī Ḥātim reports that Allāh (ﷻ) says: "Yes" and in the other (above-mentioned) ḥadīth: "I have already done so." ﴿Pardon us﴾ That is, for that which is between us and You, which You know about from our omissions and our lapses.

﴿And grant us forgiveness.﴾ That is for that which is between us and Your slaves, and do not let them know our faults and our evil deeds.

﴿Have mercy on us﴾ That is, in the future, and do not let us fall into other sins. This is why it is said that the sinner requires three things:

(i) That Allāh (ﷻ) pardons him for that which is between him and his *Rabb*.

(ii) That He (ﷻ) hides from His slaves that which is between him and them.

(iii) That He (ﷻ) protects him from falling into other like sins. And it has been reported that when the slave makes this appeal, Allāh (ﷻ) says: "Yes" and! "I have already done so."

﴿You are our Protector.﴾ That is, You are our Protector and our Helper, and upon You we depend, and You are the One Who is asked and You we rely upon, and there is no power and no movement except through You.

﴿Grant us victory over the unbelievers﴾ That is, those who reject Your Religion (Islām) and disbelieve in Your Oneness and

the Message of Your Prophet (ﷺ), worship others instead of You and assign partners to you from amongst Your slaves. Give us victory over them and let the end result be in our favour against them-in this world and in the Hereafter. And in the aforementioned two ḥadīth, it is said that when the Believer says these words, Allāh (ﷻ) says: "Yes," and "I have already done so."

Ibn Jareer reports, on the authority of Mu'ādh, that whenever he completed the recitation of this *Sūrah*, he would say: "*Āmeen*!"[19]

Concerning Allāh's Words:

﴿ وَإِذْ قَالَتِ الْمَلاَئِكَةُ يَمَرْيَمُ إِنَّ اللّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىَ نِسَآءِ الْعَالَمِينَ ۞ يَمَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ۞ ذَلِكَ مِنْ أَنبَآءِ الْغَيْبِ نُوحِيهِ إِلَيكَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلاَمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ۞ إِذْ قَالَتِ الْمَلآئِكَةُ يَمَرْيَمُ إِنَّ اللّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهاً فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۞ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلاً وَمِنَ الصَّالِحِينَ ۞ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ اللّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُن فَيَكُونُ ﴾ (آل عمران – الآية : ٤٢-٤٧)

﴿And remember when the angels said: O Maryam![20] Verily Allāh has chosen you and purified you above all the women of the world. O Maryam! Worship your *Rabb* devoutly: "Prostrate yourself, and bow down [in prayer] with those who bow down." This is part of the tidings of the things unseen, which We reveal to you [O, Prophet!] by inspiration: You were not with them when they cast

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[19] *Āmeen*: O Allāh (ﷻ) answer my supplication.

[20] Maryam: Mary.

﴿Our *Rabb*! Lay not on us a burden like that which You laid on those before us.﴾ That is, do not burden us with the obligation of deeds which we may find difficult to perform and cannot bear as You made obligatory for the nations before us.

It is reported by Muslim, on the authority of Abū Hurairah, (ﷺ) that the Prophet (ﷺ) said: "Allāh (ﷻ) said: "Yes." and from Ibn 'Abbās, that Allāh (ﷻ) said; "I have already done so." (Muslim)

﴿Our *Rabb*! Lay not on us a burden greater than we have strength to bear.﴾ That is, hardship, calamities, and trials-do not try us with those things which are beyond our capacity to withstand.

Ibn Abī Ḥātim reports that Allāh (ﷻ) says: "Yes" and in the other (above-mentioned) ḥadīth: "I have already done so." ﴿Pardon us﴾ That is, for that which is between us and You, which You know about from our omissions and our lapses.

﴿And grant us forgiveness.﴾ That is for that which is between us and Your slaves, and do not let them know our faults and our evil deeds.

﴿Have mercy on us﴾ That is, in the future, and do not let us fall into other sins. This is why it is said that the sinner requires three things:

(i) That Allāh (ﷻ) pardons him for that which is between him and his *Rabb*.

(ii) That He (ﷻ) hides from His slaves that which is between him and them.

(iii) That He (ﷻ) protects him from falling into other like sins. And it has been reported that when the slave makes this appeal, Allāh (ﷻ) says: "Yes" and! "I have already done so."

﴿You are our Protector.﴾ That is, You are our Protector and our Helper, and upon You we depend, and You are the One Who is asked and You we rely upon, and there is no power and no movement except through You.

﴿Grant us victory over the unbelievers﴾ That is, those who reject Your Religion (Islām) and disbelieve in Your Oneness and

the Message of Your Prophet (ﷺ), worship others instead of You and assign partners to you from amongst Your slaves. Give us victory over them and let the end result be in our favour against them-in this world and in the Hereafter. And in the aforementioned two ḥadīth, it is said that when the Believer says these words, Allāh (ﷻ) says: "Yes," and "I have already done so."

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lots with pens to see which of them should be charged with the care of Maryam: Nor were you with them when they disputed [the Point]. And remember when the angels said: "O Maryam! Allāh gives you glad tidings of a Word from Him: His name will be the Messiah, 'Eesa,[21] the son of Maryam, held in honour in the world and in the Hereafter and of [the company of] those nearest to Allāh, he shall speak to the people in childhood and maturity and he shall be of [the company of] the righteous." She said: "O my *Rabb*! How shall I have a son when no man has touched me?" He said: "Even so; Allāh creates what He wills: When He has decreed a matter, He simply says: "Be!" and it is."﴾ (Qur'ān 3: 42-47)

Ibn Katheer says: "Allāh (ﷻ) informs us concerning the words by which the angels addressed Maryam by Allāh's Command: That Allāh (ﷻ) had chosen her, because of her many and frequent acts of devotion to Allāh (ﷻ), her ascetism, her nobility, her freedom from dishonour and suspicion; and He (ﷻ) chose her again, a second time, because of her exaltedness above all the women of the world."

It is reported from 'Alī Ibn Abī Ṭālib (رضي الله عنه) that Allāh's Messenger (ﷺ) said: Concerning this verse: ﴿Verily, Allāh has chosen you and purified you above all the women of the world﴾: "The best of women (in her lifetime) is Maryam, daughter of 'Imrān and the best of women (in her lifetime) is Khadeejah, daughter of Khuwailid." (Narrated by Bukhārī and Muslim)

From Anas (رضي الله عنه) it is reported that the Messenger of Allāh (ﷺ) said:

"Maryam, daughter of 'Imrān, Khadeejah daughter of Khuwailid, Fāṭimah, daughter of Muhammad, and Āsiyah, wife of Fir'aun[22] are sufficient for you from all the women of the world." (Narrated by At-Tirmidhī who declared it authentic)

[21] *'Eesa* (عليه السلام): Jesus.

[22] Fir'aun: Pharoah.

Ibn Katheer adds: "Then Allāh (ﷻ) informs us that the angels ordered her to increase her acts of worship and humility, bowing and prostrating, and to patiently persevere in performing those (good) deeds which Allāh (ﷻ) loves, and which He (ﷻ) has commanded and ordained for her and in which there is trial and tribulation for her and also elevation and high rank in the two abodes,[23] that being, His creation of a son from her without a father." Allāh (ﷻ) says: ﴿O Maryam! Worship your *Rabb* devoutly: Prostrate yourself and bow down [in prayer] with those who bow down﴾ As for devout worship, it means with obedience and humility as in Allāh's Words:

﴿ وَلَهُ مَن فِي السَّمَاوَاتِ وَالأَرْضِ كُلٌّ لَّهُ قَانِتُونَ ﴾ (الروم – الآية : ٢٦)

﴿To Him belongs every being that is in the heavens and the earth: All are devoutly obedient to Him.﴾ (Qur'ān 30: 26)

It is reported from Mujāhid that he said: "Maryam used to stand in prayer until her ankles became swollen, and this is the meaning of devout worship - long hours spent bowing [to Allāh (ﷻ)] in worship, and this was in obedience to His Words: ﴿O Maryam! Worship your *Rabb* devoutly.﴾"

﴿Prostrate yourself and bow down [in prayer] with those who bow down.﴾ That is, be one of them. Al-Awzā'ī said that she used to remain standing in prayer in her chamber, bowing, prostrating until fluid collected in her feet – may Allāh (ﷻ) be pleased with her and may He please her.

﴿This is part of the tidings of the things unseen which We reveal to you [O Prophet!] by inspiration.﴾ It was reported that Maryam used to wash every night, and that this was the news of the things unseen which was conveyed by Allāh (ﷻ) to His Messenger (ﷺ) That is, We related it to you.

﴿You were not with them﴾ That is, you [O Muhammad (ﷺ)!] were not with them, but you relate it to them - indeed Allāh (ﷻ)

[23] The two abodes: This earthly life and the Hereafter.

informs you about it (in such a perfect detail) that it is as if you had been present as a witness to what transpired when they cast lots to decide which of them should become her guardian, because of their desire to reap the reward (of caring for her).

It is reported by 'Ikrimah, As-Suddī, Qatādah, Ar-Rabee' Ibn Anas (ﷺ) and several others that they agreed to take their pens out to the banks of the river Jordan and cast them into it, and whichever of them was not taken by the current, its owner would be her guardian. So they threw them, and all of them were taken except that of Zakariyyā (عليه السلام) which remained in its place in spite of the current. And he was the greatest of them, their leader and the most knowledgeable of them, and their Imām and their Prophet (ﷺ), and upon all of the Prophets.

﴿And remember when the angels said: "O Maryam! Allāh gives you glad tidings of a Word from Him﴾ - That is, of a son who will be born by a Word from Him, which is to say, He (سبحانه وتعالى) will simply say: "Be!" and it shall be." And this is the meaning of His Words:

﴿ مُصَدِّقاً بِكَلِمَةٍ مِّنَ اللَّهِ ﴾ (آل عمران – الآية : ٣٩)

﴿Confirming the truth of a Word from Allāh﴾ (Qur'ān 3: 39) according to the majority (of scholars) in accordance with what has already been mentioned: ﴿His name will be the Messiah, 'Eesa, the son of Maryam﴾ - That is, he will be known and recognized by this name by all the Believers in the earth. And some of the *Salaf* said that he was named the Messiah (in Arabic, *Al-Maseeḥ*) because of his extensive travels, and also that he was so named because his feet were flat, and it was also said that he was so called because whomsoever he touched would be cured of his afflictions, by Allāh's Will.[24] And he was called ﴿the son of

[24] In the first case, the word *Maseeḥ* would be derived from the verb *Sāḥa* (to travel) and meaning well-travelled; in the second case, it would be derived from the verb *masaḥa* (to flatten) and would be the object of the verb; in the third case, it would be also derived from the verb *masaḥa*, but in this instance, as the subject of the verb, though here meaning to touch, and all of these explanations are linguistically correct.

Maryam﴾ [25] because he had no father.

﴿Held in honour in the world and in the Hereafter and of he company of those nearest to Allāh﴾ That is, he is held in honour and high esteem by Allāh (سبحانه وتعالى) in this world due to his being honoured with the revelation which Allāh (سبحانه وتعالى) has sent to him of the Law and the Book[26] and all of the other honours bestowed upon him by Allāh (سبحانه وتعالى); and in the abode of the Hereafter, he will intercede for those of his community whom Allāh (سبحانه وتعالى) permits.

﴿He will speak to the people in childhood and maturity﴾ - That is, he will call to the worship of Allāh (سبحانه وتعالى), Alone, without partners, while still an infant, as a miracle and a sign, and when he is fully grown at which time Allāh (سبحانه وتعالى) reveals His Message to him.

﴿And of the company of those nearest to Allāh﴾ - That is, in his words, his deeds - he is possessed of True Knowledge and his deeds are pure. It is reported on the authority of Abū Hurairah (ﷺ) - that Allāh's Messenger (ﷺ) said: "None spoke while still an infant except 'Eesa (عليه السلام) and the companion of Juraij." (Narrated by Muhammad Ibn Is-ḥāq)

It is also related on the authority of Abū Hurairah (ﷺ) that Allāh's Prophet (ﷺ) said: "None spoke in infancy except three: 'Eesa (عليه السلام), a child during the time of Juraij and one other child." (Narrated by Ibn Abī Ḥātim) [27]

And when she heard the words of the angels, transmitted from Allāh (سبحانه وتعالى), she said (to herself): ﴿O my *Rabb*! How shall I have a

[25] In contrast to the normal practice of the time, which was to refer to a person as the son of his father.

[26] That is, the *Injeel*, the Revelation given to 'Eesa, (عليه السلام) from his *Rabb*, not the Bible now held by the Christians and claimed by them to be Revelation.

[27] As for the identity of the third, Bukhārī reports on the authority of Abū Hurairah (ﷺ) that the Prophet (ﷺ) said: "(As for the third)... A lady from Banū Isr'eel was nursing her child at her breast when a handsome rider passed by her. She said: "O Allāh (سبحانه وتعالى)! Make my child like him." At this, the child left her breast and facing the rider, said: "O Allāh (سبحانه وتعالى)! Do not make me like him." The child then started to suck her breast again. (Abū Hurairah (ﷺ) then said:) As if I were looking at the Prophet (ﷺ) now, sucking his finger (by way of demonstration). After a while they (some people) passed by, with a lady with a slave-girl and she (his mother) said: "O Allāh (سبحانه وتعالى)! Do not make my child like her." At this, the child left her breast again and said: "O Allāh (سبحانه وتعالى)! Make me like her." When she asked why, he replied: "The rider is a tyrant, while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Narrated by Bukhārī)

son, when no man has touched me?﴾ - She asks: How can this child be from me, when I have no husband, nor do I have any intention to marry, nor am I an evil-doer, Allāh forbid! At which the angel replied, quoting Allāh's Words to her: ﴿Even so; Allāh creates what He wills﴾ - That is, Allāh (ﷻ) has so ordained, and nothing is difficult for Him. And His Words are true, for He (ﷻ) said: ﴿Allāh creates what He wills﴾ - and He (ﷻ) did not say: ...does as He (ﷻ) wills, as He (ﷻ) did in the story of Zakariyyā (عليه السلام); indeed, He (ﷻ) said here that He (ﷻ) creates, that there be no way for the rejector to confuse the meaning. And His Words: ﴿When Allāh has decreed a matter, He simply says: "Be!" and it is﴾ are an affirmation of this. That is, nothing is delayed; rather, the Command is immediately executed, without delay, as in His Words:

﴿ وَمَآ أَمْرُنَآ إِلاَّ وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴾ (القمر – الآية : ٥٠)

﴿And Our Command is but one, as the twinkling of an eye.﴾ (Qur'ān 54: 50) That is, We simply order it once, not twice, and that thing will be, as swiftly as the twinkling of an eye.

Concerning Allāh's Words:

﴿ إِذْ قَالَ مُوسَىٰ لأَهْلِهِ إِنِّيَ آنَسْتُ نَاراً سَآتِيكُمْ مِّنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ۞ فَلَمَّا جَآءَهَا نُودِيَ أَن بُورِكَ مَن فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۞ يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۞ وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِراً وَلَمْ يُعَقِّبْ يَمُوسَىٰ لاَ تَخَفْ إِنِّي لاَ يَخَافُ لَدَيَّ الْمُرْسَلُونَ ۞ إِلاَّ مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْناً بَعْدَ سُوۤءٍ فَإِنِّي غَفُورٌ رَّحِيمٌ ۞ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوۤءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُواْ قَوْماً فَاسِقِينَ ۞ فَلَمَّا جَآءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُواْ هَـٰذَا سِحْرٌ مُّبِينٌ ۞ وَجَحَدُواْ بِهَا وَاسْتَيْقَنَتْهَآ

أَنفُسُهُمْ ظُلْماً وَعُلُوّاً فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴾ (النمل – الآية : ٧-١٤)

﴿And remember when Mūsā[28] said to his family: "Verily, I perceive a fire afar, I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves." But when he came to it, he was called: "Blessed is whosoever is in the Fire, and whosoever is round about it! And glorified be Allāh the *Rabb* of the worlds. O Mūsā! Verily, it is I, Allāh, the All-Mighty, the All wise. And throw down your stick!" But when he saw it moving as if it were snake, he turned in flight and did not look back. [It was said:] "O Mūsā! Fear not! Verily, the Messengers fear not in front of Me. Except the one who has done wrong and afterwards has changed evil for good, then surely I am Oft-forgiving, Most Merciful. And put your hand into your bosom, it will come forth white, without hurt. [These are] among the nine Signs [you will take] to Fir'aun and his people: they are a people who are *fāsiqoon*. But when Our Signs came to them, clear to see, they said: "This is a clear magic!" "And they belied them wrongfully and arrogantly, though their ownselves were convinced thereof. So see what was the end of the *mufsidoon*."﴾ (Qur'ān 27: 7-14)

Ibn Katheer says: "Allāh (ﷻ), informs His Messenger, Muhammad (ﷺ) about the story of Mūsā (عليه السلام): how He (ﷻ) chose him, spoke to him, entrusted him and gave him the Great Signs, magnificent and a clear evidence; and He (ﷻ) sent him to Fir'aun and his people, but they rejected him, disbelieved in him and arrogantly refused to obey him or follow him. And so He (ﷻ), said: ﴿And remember when Mūsā said to his family﴾ That is, remember when Mūsā (عليه السلام) was on a journey with his family and he lost the way in the darkness of the night, and then, looking towards a mountain, he saw a fire blazing fiercely, and so he said to his family: ﴿Verily, I perceive a fire, I will bring you from there, some information, or I will bring you a burning brand, that you may warm yourselves﴾ That is, receive warmth from it. And it was as he had said, for verily, he returned from it with Great

[28] Mūsā (عليه السلام): Moses.

News, and he received from it a Great Light, and this is why Allāh (ﷻ) said: ﴿But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it!"﴾ That is, when he approached it, he saw an awe-inspiring sight, for the Fire was burning in a green tree, and the fire did not increase except in burning and the tree did not increase except in foliage and bloom, then he raised his head and saw that the Fire extended to the very heavens. According to Ibn 'Abbās and others, it was not in fact a fire, but a fiercely burning light, or, according to another narration attributed to Ibn 'Abbās, the Light of the *Rabb* of the worlds. And so Mūsā (عليه السلام) stopped in astonishment at what he saw."

﴿But when he came to it, he was called: "Blessed is whosoever is in the fire﴾ - Ibn 'Abbās said: Hallowed and sanctified."

﴿And whosoever is round about it﴾ - That is, from the angels, according to Ibn 'Abbās, 'Ikrimah, Sa'eed Ibn Jubair, Al-Ḥasan and Qatādah.

Ibn Abī Ḥātim reported, on the authority of Abū Mūsā (رضي الله عنه) that he said: The Messenger of Allāh (ﷺ) said:

"Verily, Allāh (ﷻ) does not sleep and it is not befitting for Him that He should sleep- He increases the measure and decreases it, and the deeds of the night are raised to Him before the day as are the deeds of the day before the coming of the night." Al-Mas'oodī [29] added: "And His covering is of light or fire; were He (ﷻ) to reveal it, the Light of His countenance would incinerate everything in His sight." Then Abū 'Ubaidah[30] recited: ﴿Blessed is whosoever is in the fire, and whosoever is round about it!﴾. The essence of this ḥadīth has been reported by Muslim in his *ṣaḥeeḥ*, on the authority of 'Amr Ibn Murrah (رضي الله عنه).

﴿And glorified be Allāh, the *Rabb* of the worlds﴾ - That is the One Who does as He (ﷻ) wills, and none of His creatures resembles Him nor does any of His creation encompass any

[29] Al-Mas'oodī: One of the men in the *sanad*.

[30] Abū 'Ubaidah- The one who heard from Abū Mūsā (Al-Ash'arī)

knowledge of Him, nor can the heavens and the earth contain Him - indeed, He (ﷻ) is the One, the Self-sufficient.

﴿O Mūsā! Verily, it is one, Allāh, the All-Mighty, the All-wise﴾ He (ﷻ) informed him that the One Who addressed him and entrusted him was his *Rabb*, Allāh (ﷻ), Who has power over all things. Then He (ﷻ) ordered Mūsā (عليه السلام) to throw his stick, and it became a great and terrifying, fast moving snake. And so Allāh (ﷻ) said: ﴿But when he saw it moving as if it were a *jānn*﴾ - and a *jānn* is a kind of snake, which is the fastest moving. And in a ḥadīth it is reported that the Prophet (ﷺ) forbade the killing of the *jānn* which enters the house. So when Mūsā (عليه السلام) saw this, ﴿he turned in fright, and did not look back﴾ That is, he did not look back, so great was his terror.

﴿O Mūsā! Fear not! Verily, the Messengers fear not in front of Me﴾ That is, do not fear that which you see, for I want to choose you as a Messenger and make you an honourable Prophet.

﴿Except the one who has done wrong and afterwards has changed evil for good, then surely, I am Oft-forgiving, All-Merciful﴾ And this is an exclusive exception and in it is great news for - mankind, for whosoever did wrong and then left that wrong and regretted and then turned in repentance, Allāh (ﷻ) will forgive him, as He (ﷻ) has made clear in His Words:

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴾ (طه – الآية : ٨٢)

﴿And verily, I am the Oft-forgiving to whomsoever repents and believes and performs righteous deeds, then is rightly guided.﴾ (Qur'ān 20: 82) and Allāh (ﷻ) also said: ﴿And whosoever does an evil deed, or wrongs himself...﴾ And the verses carrying this meaning are extremely numerous.

﴿And put your hand into your bosom, it will come forth white, without hurt﴾ - This was a second sign and a proof of Allāh's Ability to do as He (ﷻ) chooses, and Truth from Him Who gave him [Mūsā (عليه السلام)] this miracle, which was that, when he placed his hand inside his dress, and then removed it again, it came out

a dazzling, radiant, white-as though it were a piece of the moon, shining with the brilliance of a flash of lightning.

﴿[These are] among the nine signs﴾ - That is, these two are from the nine Signs with which I will strengthen you, and I will make them a clear proof for Fir'aun and his people.

﴿They are a people who are *fāsiqoon*﴾ - (That is, profligate ones). And these are the nine Signs[31] about which Allāh (ﷻ) said:

﴿ وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ ﴾ (الإسراء – الآية : ١٠١)

﴿And verily, We gave to Mūsā nine clear Signs﴾ (Qur'ān 17: 101) as we have already reported.

﴿But when Our Signs came to them, clear to see﴾ - That is, unambiguous, evident, and obvious.

﴿They said: "This is a clear magic!"﴾ - And they attempted to counter it with their own magic, but they were defeated, (their magic) turned against them and they were humiliated.

﴿And they belied them﴾ - That is, clearly, openly.

﴿though their ownselves were convinced thereof﴾ - That is, they knew in their hearts that these signs were the Truth from Allāh (ﷻ), but inspite of this, they belied it and arrogantly rejected it.

﴿wrongfully and arrogantly﴾ - That is, they wronged themselves – a cursed characteristic - and they were too full of pride and conceit to follow the Truth, and this is why Allāh (ﷻ) said: ﴿So see what was the end of the *mufsidoon*﴾ That is, see, O Muhammad (ﷺ), how was their matter ended – by Allāh's destruction of them, and their drowning, to the last of them, in one morning. And the meaning of this address is: Be warned, O you rejectors of Muhammad (ﷺ), you who belie that which he has brought from his *Rabb*, that you be not afflicted by the same blow which befell those before you: for verily Muhammad (ﷺ) is more honoured and greater than Mūsā (عليه السلام), and his evidence,

[31] In his *tafseer* of this verse, Ibn Katheer said: "And they are the stick, the hand, the years (of drought), the (parting of) the sea, the flood, the locusts, the (plague of) lice, the (plague of) frogs and the blood."

given to him by Allāh (ﷻ), is clearer and stronger than that given to Mūsā (عليه السلام), in himself and in his noble characteristics, and the tidings given to the previous Prophets (of his coming) and his covenants (may the best of peace and blessings from his *Rabb* be upon him).

Concerning Allāh's Words:

﴿ إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَـٰكِنَّ اللَّهَ يَهْدِي مَن يَشَآءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۞ وَقَالُوٓاْ إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَماً آمِناً يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقاً مِّن لَّدُنَّا وَلَـٰكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ ﴾ (القصص – الآية : ٥٦-٥٧)

﴿Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are guided. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought fruits of all kinds – a provision from Ourselves, but most of them know not.﴾ (Qur'ān 28: 56-57)

Ibn Katheer says: "Allāh (ﷻ), says to His Messenger (ﷺ): "O Muhammad! ﴿you guide not whom you like﴾." That is, that is not for you to decide, you are merely charged with delivering the Message, and it is Allāh (ﷻ), Who guides whom He (ﷻ) wills, for His is the most eloquent Wisdom and the most irrefutable Evidence, as Allāh (ﷻ) says:

﴿ لَّيْسَ عَلَيْكَ هُدَاهُمْ وَلَـٰكِنَّ اللَّهَ يَهْدِي مَن يَشَآءُ ﴾ (البقرة – الآية : ٢٧٢)

﴿It is not for you [O Prophet!] to guide them to the right path, but Allāh guides whom He wills to the right path﴾ (Qur'ān 2: 272) And:

﴿ وَمَآ أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴾ (يسوف – الآية : ١٠٣)

﴿And most of the people will not believe even though you [O Messenger!] may desire it.﴾ (Qur'ān 12: 103) And this verse (in *Sūrat Al-Qaṣaṣ* is more precise than this), for Allāh (ﷻ) says here: ﴿Verily, you guide not whom you like, but Allāh guides whom He wills. And He knows best those who are guided﴾. That is, He (ﷻ) knows best those who are deserving of guidance from those who deserve to go astray, and it is authentically reported in the "*Ṣaḥeeḥain*"[32] that this verse was revealed concerning Abū Ṭālib, the paternal uncle of the Messenger of Allāh (ﷺ), for he used to protect and help him (ﷺ) and take his side, and he loved him very much - that is, naturally (as a blood relative), not in accordance with the Law (as a brother in faith). So when death approached him, and his time was near, Allāh's Messenger (ﷺ) called him to believe (in Allāh (ﷻ) Alone, without partners) and to enter into the fold of Islām, but what had been ordained for him overtook him, and he was plucked from his hand, remaining (until the end) one of the disbelievers - and the most complete Wisdom belongs to Allāh (ﷻ). It is reported on the authority of Sa'eed Ibn Al-Māṣayyib that he heard from his father that he said:

"When death approached Abū Ṭālib, Allāh's Messenger (ﷺ) came to him and he found Abū Jahl[33] and 'Abdullāh Ibn Abī Umayyaḥ Ibn Al-Mugheeraḥ with him, and so he (ﷺ) said: "O uncle! Say: *La,Ilāha IllāAllāh*,"[34] a testimony by which I will intercede with Allāh (ﷻ) on your behalf. But Abū Jahl and 'Abdullāh Ibn Abī Umayyaḥ said: "O Abū Ṭālib! Will you reject the religion of 'Abdul Muṭṭalib?" Allāh's Messenger (ﷺ) continued to urge him upon it [to declare that none has the right to be worshipped but Allāh (ﷻ)], while they repeated their question, until his final words, which were that he remained upon the religion of 'Abdul Muṭṭalib, and he refused to say: "*La Ilāha IllāAllāh*." And so the Prophet (ﷺ) said: "By Allāh (ﷻ) I

[32] The "*Ṣaḥeeḥain*": The two most authertic collections of ḥadīth of Bukhārī and Muslim.

[33] Abū Jahl: An uncle of the Prophet (ﷺ) and an implacable enemy of Islām.

[34] *La Ilāha IllāAllāh*: None has the right to be worshipped except Allāh (ﷻ)..

will continue to ask for forgiveness for you until I am forbidden to do so." So Allāh (ﷻ), revealed:

﴿ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوٓاْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓاْ أُوْلِي قُرْبَىٰ مِن ﴾ (التوبة – الآية : ١١٣)

﴿It is not for the Prophet nor those who believed with him to seek forgiveness for the polytheists, even though they may be kin [to them]﴾ (Qur'ān 9: 113) and He (ﷻ) revealed concerning Abū Ṭālib: ﴿Verily, you guide not whom you like, but Allāh, guides whom He wills﴾ (Narrated by Az-Zuhrī)

This was likewise reported by Muslim in his "*Ṣaḥeeḥ*" and by At-Tirmidhī, on the authority of Abū Hurairah (ﷺ).

﴿And they say: "If we follow the guidance with you, we would be snatched away from our land"﴾. That is, they made excuses for rejecting the guidance, saying: "We fear that should we follow the guidance which you have brought and differ with the pagan Arab tribes around us, they will cause harm to us and make war against us and attack and rob us wherever they find us." And so Allāh (ﷻ) answers them thus: ﴿Have We not established for them a secure sanctuary﴾ - That is, this excuse which you bring is a lie; it is false, for Allāh (ﷻ), placed them in this city which is safe and sanctified. So how can it be that this holy place be given to them while they are disbelievers and polytheists, but taken away from them if they embrace Islām and follow the Truth?

﴿To which are brought fruits of all kinds﴾ - That is, every kind of fruit, from the surrounding areas, such as Ṭa'if and others, and likewise (there comes to you) trade and all the necessities of life.

﴿a provision from Ourselves﴾ That is, from that which is with Us.

﴿but most of them know not﴾ - And this is why they spoke as they did.

It is reported that it was Al-Ḥārith Ibn 'Āmir who said: "If we follow the guidance with you, we would be snatched away from our land." (Narrated by An-Nasā'ī)

Ibn Jareer says, concerning Allāh's Words: ﴿a secure sanctuary﴾ "That is, a city in which it is forbidden for the people to spill blood."

An-Nesaborī says that the verse: ﴿They say "If we follow the guidance with you, we would be snatched away from our land."﴾ was revealed concerning Al-Ḥarith Ibn 'Uthmān Ibn 'Abdu Manāf, because he said to the Prophet (ﷺ) "Verily, we know that what you say is true, but we are prevented from following you because the Arabs will seize our land, because they would all be united in a belief contrary to ours, and we would have no way to oppose them." And so Allāh (ﷻ) revealed this verse.

Concerning Allāh's Words:

﴿ وَكَذَلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْآناً عَرَبِيّاً لِّتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنذِرَ يَـــوْمَ الْجَمْعِ لاَ رَيْبَ فِيهِ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ۞ وَلَوْ شَـــآءَ اللّـــهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَـــكِن يُدْخِلُ مَن يَشَآءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَـــهُمْ مِن وَلِيٍّ وَلاَ نَصِيرٍ ﴾ (الشورى – الآية : ٧-٨)

﴿Thus We have revealed by inspiration to you an Arabic Qur'ān, that you may warn Umm Al-Qurā and all those around it, and warn them of the Day of Assembly, of which there is no doubt [when] some will be in the Garden and some in *As-Sa'eer*. If Allāh had so willed, He could have made them a single people; but He admits whom He wills to His Mercy; and the wrong-doers will have no protector nor helper.﴾ (Qur'ān 42: 7-8)

Ibn Katheer says that Allāh (ﷻ) says: And just as We have inspired the Prophets before you, ﴿Thus We have revealed by inspiration to you an Arabic Qur'ān﴾ That is, (a Qur'ān, which is) clear, evident and eloquent.

﴿That you may warn Umm Al-Qurā (Makkah)﴾ Aṭ-Ṭabarī says: "That is, (the people of) Makkah."

﴿And all those around it﴾ - "That is, the rest of mankind."

Ibn Katheer adds: from all of the other cities, east and west. And Makkah was called Umm Al-Qurā because it is the most noble of all cities and the evidences for this are many and numerous, and we have mentioned them in the appropriate places; however, briefly, we may mention the greatest proof from the ḥadeeth of Imām Aḥmad, on the authority of 'Abdullāh Ibn 'Adi Ibn Al-Ḥamrā 'Az-Zuḥrī, that he heard the Messenger of Allāh (ﷺ) say, while standing by Al-Hazwarah in the market of Makkah:

"Verily, you are the best of Allāh's earth, and the most loved earth to Allāh." (This was also narrated by At-Tirmidhī, An Nasā'ī and Ibn Mājah)

﴿And warn them of the Day of Assembly﴾ This is the Day of Resurrection, when He (ﷻ) will gather together mankind from the first to the last, in one level plain.

﴿Of which there is no doubt﴾ That is, there is no doubt regarding its being a Revelation [from Allāh (ﷻ)] and no doubt regarding its authority.

﴿[When] some will be in the Garden and some in *As-Sa'eer* (Hell)﴾ This is like the Words of Him,

﴿ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ ﴾ (التغابن – الآية : ٩)

﴿A Day on which He will assemble you [all] for a Day of Assembly - that will be the Day of *At-Taghābun*.﴾ (Qur'ān 64: 9) It (*At-Taghābun*) means the people of Paradise are victorious over the people of the Hell-fire. And it is like His Words:

﴿ إِنَّ فِي ذَلِكَ لآيَةً لِّمَنْ خَافَ عَذَابَ الآخِرَةِ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ النَّـــاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۞ وَمَا نُؤَخِّرُهُ إِلاَّ لأَجَلٍ مَّعْدُودٍ ۞ يَوْمَ يَأْتِ لاَ تَكَلَّـــمُ نَفْسٌ إِلاَّ بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ ﴾ (هود – الآية : ١٠٣-١٠٥)

﴿Verily, in that is a Sign for those who fear the chastisement of the Hereafter; that is a Day for which mankind will be gathered

together: That will be a Day of Testimony. Nor shall We delay it but for an appointed term. The Day it arrives, no soul shall speak except by His leave: Of those [gathered] some will be wretched and some will be blessed.﴾ (Qur'ān 11: 103-105)

It is reported on the authority of 'Abdullāh Ibn 'Amr (ﷺ) that the Messenger of Allāh (ﷺ) came out to them (one day) and in his hands he held two books, and he said:

"Do you know what these two books are?" They replied: "No, we know not unless you inform us, O Messenger of Allāh (ﷺ)!" He said, concerning the book that was in his right hand: "This book is from the *Rabb* of the worlds: In it are the names of the people of Paradise, the names of their forefathers and the names of their tribes; and He has enumerated them, down to the last of them - no increase nor decrease shall there be in their number." Then the Prophet (ﷺ) said, concerning the book in his left hand: "This is the book of the people of the Fire: In it are their names, the names of their forefathers and the names of their tribes; and He has enumerated them down to the last of them - no increase nor decrease shall there be in their number." The Companions of Allāh's Messenger (ﷺ) said: "Then for what purpose do we strive, if the matter is already decided?" Allāh's Messenger (ﷺ), replied: "So stick to the right path and draw near (to Paradise) for verily, he whose abode will be Paradise, his final deed will be of the deeds of the people of Paradise, whatever he did (previously);[35] and verily, he who is destined for the Hell-fire, his final deed will be of the deeds of the people of the Hell-fire, whatever he did (previously)."[36] Then he said, gesturing with his clenched (right) fist: "Your *Rabb* has already decided the

[35] That is, even though his life may have been filled with sins, before he dies he repents to Allāh (ﷻ) and so his final act is a righteous one.

[36] That is, even though his life may have been filled with righteous deeds, before he dies he commits an act or acts which cause him to be placed in the Hell-fire, such as rebellion against Allāh (ﷻ), rejecting Islām, maligning Allāh (ﷻ), His Religion, His Messengers etc., and he dies without repenting to Allāh (ﷻ).

matter of His slaves."[37] Then he said, throwing out his right hand: "A group in Paradise!" Then he threw out his left hand and said: "A group in the blazing Fire." (Narrated by Imām Aḥmad)

This was also reported by At-Tirmidhī who said that it is *ḥasan-ṣaḥeeḥ-ghareeb*.[38] Al-Baghawī also mentioned it in his *Tafseer*, on the authority of Ibn 'Amr, with the addition: Then he said:

"A group in Paradise and a group in the blazing Fire -justice from the All-Mighty, the All-powerful." And Ibn Abī Ḥātim reported it from his father, while Ibn Jareer related it on the authority of a man from amongst the Companions.

Ibn Jareer Aṭ-Ṭabarī also reported on the authority of 'Abdullāh Ibn 'Amr that he said:

"Verily, when Allāh (ﷻ) created Ādam (عليه السلام) He shook him as one shakes the *Mirwad*,[39] and He (ﷻ) took out from him all of his descendants, and they came out in multitudes, and He seized them in two Hands, saying: "Wretched and Blessed." Then He threw them, then He seized them again, saying: "A group in Paradise and a group in the blazing Fire." And, according to Ibn Katheer, this is the most correct interpretation, and Allāh knows best."

﴿If Allāh had so willed, He could have made them a single people﴾ That is, either guided or astray; but He (ﷻ), differentiated between some of them and others, guiding whom He (ﷻ) wills to the Truth, and sending astray whom He (ﷻ) wills, and to Him belongs the most complete Wisdom and the

[37] This does not mean, as some of the ignorant have supposed, that Allāh (ﷻ) has forced us to do evil rather, He (ﷻ) has given us the choice to do good or to do evil, having informed us of the reward of good deeds, and of the consequences of evil deeds. But, because He (ﷻ) is the All knowing the All-seeing, he knows what we will choose, and so our final destination is already decided.

[38] *Ḥasan-ṣaḥeeḥ-Ghareeb* - This ḥadīth terminology of At-Tirmidhī's means that he considered the ḥadīth somewhere between the classifications of *ḥasan* (good) and *ṣaḥeeḥ* (authentic), though narrated at some point (s) in its *sanad* by only one narrator.

[39] *Mirwad*: A *ghareeb* small pot with an applicator in its lid for applying *kuhl (koḥl)* to the eyes.

most comprehensive Authority, and this is why Allāh (ﷻ) says: ﴿But He admits whom He wills to His Mercy; and the wrongdoers will have no protector nor helper﴾ It is reported that Mūsā (عليه السلام) said: "O my *Rabb*! Of Your creatures whom You have created, You have placed some of them in Paradise and some of them in the Fire, but You could have entered all of them in Paradise." Allāh (ﷻ) said: "O Mūsā (عليه السلام)! Raise your robe." He did so and then said: "I have raised (it)." Allāh (ﷻ) said: "Raise (it) up." He did so, completely, and then he said: "O my *Rabb*! I have raised (it)." Allāh (ﷻ) said: "Raise (it)." He said: "I have already raised it as much as is possible (i.e. without revealing himself)." Allāh (ﷻ) said: "Likewise, all of My creation will enter Paradise except those in whom there is not the slightest good." (Narrated by Aṭ-Ṭabarī)

Concerning Allāh's Words:

﴿ وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَهُمْ هَـٰذَا سِحْرٌ مُّبِينٌ ۞ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلاَ تَمْلِكُونَ لِي مِنَ اللّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىَ بِهِ شَهِيداً بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ ۞ قُلْ مَا كُنتُ بِدْعاً مِّنَ الرُّسُلِ وَمَآ أَدْرِي مَا يُفْعَلُ بِي وَلاَ بِكُمْ إِنْ أَتَّبِعُ إِلاَّ مَا يُوحَىَ إِلَيَّ وَمَآ أَنَاْ إِلاَّ نَذِيرٌ مُّبِينٌ ﴾ (الأحقاف – الآية : ٧-٩)

﴿When Our Clear Signs are recited to them, the unbelievers say of the Truth when it comes to them: "This is evident sorcery!" Or do they say: "He has forged it!" Say: "Had I forged it, then you have no power to help me against Allāh. He knows best concerning that which you discuss! Enough is He for a Witness between you and me! And He is the All-Forgiving, the All-Merciful." Say: "I am not an innovation among the Messengers, nor do I know what will be done with me or with you. I follow not but that which is revealed to me by inspiration; I am naught but a clear warner."﴾ (Qur'ān 46: 7-9)

Ibn Katheer says: Allāh (ﷻ), informs us about the polytheists and their disbelief: how, when the Clear Signs of Allāh (ﷻ) were recited to them - that is, in a clear, obvious and unambiguous manner, they said: ﴿This is evident sorcery!﴾ That is, it is obviously sorcery; and they rejected them, belied them and fabricated lies about them.

﴿Or do they say: "He has forged it!?"﴾ - That is Muhammad (ﷺ). Allāh (ﷻ) says: ﴿Say: "Had I forged it, then you have no power to help me against Allāh"﴾ That is, were I to invent a lie against Him, and falsely claimed that He (ﷻ) had sent me, He (ﷻ) would punish me with the severest chastisement and none on earth - neither you nor anyone else would be able to save me from it. This is like Allāh's Words:

﴿ قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِ مُلْتَحَداً ۞ إِلاَّ بَلاَغاً مِّنَ اللّهِ وَرِسَالاَتِهِ ﴾ (الجن – الآية : ٢٢-٢٣)

﴿Say "No one can deliver me from Allāh [if I were to disobey Him] nor should I find refuge except in Him, unless I deliver what I receive from Allāh and His Messages..."﴾ (Qur'ān 72: 22-23) And:

﴿ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الأَقَاوِيلِ ۞ لأَخَذْنَا مِنْهُ بِالْيَمِينِ ۞ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۞ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۞ فَمَا مِنكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴾ (الحاقة – الآية : ٤٤-٤٧)

﴿And if he [Muhammad!] were to invent any sayings in Our Name, We should certainly seize him by his right hand and We should then certainly cut off the artery of his heart: Nor could any of you withhold him [from Our Wrath].﴾ (Qur'ān 69: 44-47) This is why Allāh (ﷻ) said:

﴿ قُلْ إِنِ افْتَرَيْتُهُ فَلاَ تَمْلِكُونَ لِي مِنَ اللّهِ شَيْئاً هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىَ بِهِ شَهِيداً ﴾ (الأحقاف – الآية : ٨)

﴿Say: "Had I forged it, then you have no power to help me against Allāh. He knows best concerning that which you discuss! Enough is He for a Witness between me and you!"﴾ (Qur'ān 46: 8) This is a warning to them (the polytheists) and a promise of which there is no doubt and a strong intimidation [against disbelieving in Allāh's Messenger (ﷺ) and the Message which was revealed to him].

﴿"And He is the Oft-Forgiving, the All-Merciful"﴾ This is an encouragement to them to repent to Allāh (ﷻ) and to seek forgiveness - that is, in spite of all this (your previous disbelief), should you return [to obedience to Allāh (ﷻ)] and repent, He (ﷻ) will forgive you and blot out your sins and show Mercy to you. And the message of this verse is the same as that of Allāh's Words in *Sūrat Al-Furqān*:

﴿ وَقَالُوٓاْ أَسَاطِيرُ الأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلاً ۞ قُلْ أَنزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالأَرْضِ إِنَّهُ كَانَ غَفُوراً رَّحِيماً ﴾

(الفرقان – الآية : ٥-٦)

﴿They said: "Tales of the ancients, which he [Muhammad] has caused to be written: And they are dictated to him both morning and night." Say: "He Who knows the secrets of the heavens and the earth sent it down and He is Oft-Forgiving, All-Merciful."﴾ (Qur'ān 25: 5-6)

﴿Say: "I am not an innovation among the Messengers"﴾ That is, I am not the first Messenger sent to humanity, there have been other Messengers before me, and so I am not an innovation, that you should deny me and disbelieve in my mission to you, for verily, Allāh (ﷻ) sent before me all of the Prophets to the peoples of the world. It was said by Ibn 'Abbās, Mujāhid and Qatādah: ﴿Say: "I am not an innovation among the Messengers"﴾ - I am not the first Messenger - and Ibn Jareer and Ibn Abī Ḥātim have not related anything other than this.

﴿...nor do I know what will be done with me or with you﴾ - 'Alī Ibn

Abī Ṭalḥah reports, on the authority of Ibn 'Abbās (ﷺ)[40] that he said concerning this verse: After this verse, Allāh (ﷻ) revealed:

﴿ لِّيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنبِكَ وَمَا تَأَخَّرَ ﴾ (الفتح – الآية : ٢)

﴿That Allāh may forgive you your previous faults and those, which may follow.﴾ (Qur'ān 48: 2) - 'Ikrimah, Al-Ḥasan and Qatādah also reported the same thing, that this verse was an abrogation of the former: They said that when this verse was revealed, a man from among the Muslims said: "Thus Allāh (ﷻ) has made clear what He (ﷻ) will do with you, O Messenger of Allāh (ﷺ)! So what will He (ﷻ) do with us?" And so Allāh (ﷻ) revealed:

﴿ لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ﴾

(الفتح – الآية : ٥)

﴿That He may enter the believing man and the believing woman into Paradise, beneath which rivers flow﴾ (Qur'ān 48: 5)

It is authentically reported that the believers said: "Felicitations to you, O Messenger of Allāh (ﷺ)! But what about us?" And so Allāh (ﷻ) revealed this (the above) verse.

According to Aḍ-Ḍaḥḥāk, the verse: ﴿"...nor do I know what will be done with me, or with you."﴾ means: Nor do I know what I will be commanded to do nor what will be prohibited to me after this.

It was reported from Al- Ḥasan Al-Baṣrī that he said that the verse refers to what will befall the Prophet (ﷺ) in this world only, since he knew that Allāh (ﷻ) had promised him Paradise in the Hereafter. That is, he did not know whether he would be killed in this life, as some of the former Prophets were killed, or

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[40] According to Ibn Hajar Al-'Asqalānī, 'Alī Ibn Abī Ṭalḥah did not meet Ibn 'Abbās therefore any narrations from Ibn Abī Ṭalḥah on his authority must be considered *mursal khafee* (a narration in whose *sanad* exists one who reported on the authority of someone whom he did not meet) - such a narration is considered weak by scholars of ḥadīth.

not; and that he did not know what would befall the believers in this world, whether they would be swallowed up by the earth or whether they would be pelted with stones. This was the preferred saying of Ibn Jareer, and he held that it was not permissible to hold any other view, and certainly, this is the most fitting for Allāh's Messenger (ﷺ) for he was assured of the fact that he will go to Paradise-he and those who follow him; however, in this life, he had no prior knowledge of what might befall him or the disbelievers of Quraish in this world. Would they believe, or reject Islām and be punished and destroyed because of their disbelief? As for the ḥadīth which was narrated by Imām Aḥmad, on the authority of Umm Al-'Alā', one of the women who pledged allegiance to the Messenger of Allāh, (ﷺ) she said: Allāh's Mercy be upon you, O, Abū As-Sā'ib![41] I testify upon you that Allāh (ﷻ) has honoured you." Then the Prophet (ﷺ) (who was present as they prepared Abū As-Sā'ib's body for burial) said: "And what has informed you that Allāh (ﷻ) has honoured him?" I said: "By Allāh (ﷻ)! I do not know." The Messenger of Allāh (ﷺ) then said: "As for him (Abū As-Sā'ib), certainty has come to him from his *Rabb*, and I hope [to Allāh (ﷻ)] for him all goodness, but by Allāh (ﷻ)! I know not (for certain) - and I am the Messenger of Allāh (ﷺ), what will befall me. "Then Umm Al-'Alā' said: "By Allāh (ﷻ)! I will never testify for anyone again." She continued: "This upset me and when I slept, I dreamt and I saw a bubbling spring which was for 'Uthmān (i.e. Abu As-Sā'ib in Paradise) and so I went to the Messenger of Allāh (ﷺ) and told him about this, and he said: "That is (the reward of) his deeds." Bukhārī reported this ḥadīth, though Muslim did not, but in his report, Allāh's Messenger (ﷺ) said:

"I do not know - and I am the Messenger of Allāh (ﷺ) what will befall him [i.e. 'Uthmān (رضي الله عنه)]"; and this is closer to the truth, and

[41] Abū As-Sā'ib: He is 'Uthmān Ibn Maz'oon, a Companion of the Prophet (ﷺ), who emigrated to Madinah from Makkah, after which he became ill and died.

the proof for this is her saying: "This upset me..." (i.e. to think that I had testified to that about which I was not certain).

And in this ḥadīth is a proof that it cannot be said that anyone is certain of Paradise except those whom the Law-giver [Allāh (ﷻ)] has specified, such as the ten who were promised Paradise, Ibn Salām, Al-'Umalsā', Bilāl, Sarāqah, 'Abdullāh and 'Amr Ibn Ḥarām, who was the father of Jābir, the seventy who were killed at the well of Ma'oonah, Zaid Ibn Ḥarithah, J'afar, Ibn Rawāḥah and others like them - may Allāh be pleased with them all.

﴿"I follow not but that which is revealed to me by inspiration."﴾ That is, I follow only what is sent down to me from the Revelation.

﴿"I am naught but a clear Warner"﴾ That is, the warning of my matter (Islām) is clear and unambiguous to every person possessing understanding and common sense and Allāh (ﷻ) knows best.

Concerning Allāh's Words:

﴿ مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ فِيهَآ أَنْهَارٌ مِّن مَّآءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ ﴾ (محمد – الآية : ١٥)

﴿[Here is] the description of the Garden which the righteous are promised: In it are rivers of water which grow not stale, rivers of milk of which the taste never changes; rivers of *khamr*, a joy to those who drink; and rivers of honey, pure and clear. In it are for them all kinds of fruits; and forgiveness from their *Rabb*, in contrast to such as those who will dwell in the Fire forever, and be given to drink of boiling water, so that it cuts up their bowels?﴾ (Qur'ān 47: 15)

Ibn Katheer says: ﴿[Here is] the description of the Garden﴾

That is, according to 'Ikrimah, its description is that it contains: ﴿rivers of water which grow not stale﴾ Ibn 'Abbās, Al-Ḥasan and Qatādah said that it means that it does not change. It is also reported from Qatādah, and Aḍ-Ḍaḥḥāk and 'Atā' Al-Khurasānī that they said: Which does not smell offensive. It is said by the Arabs:- "The water is *Āsin*,[42] if there is a change in its smell."

Aṭ-Ṭabarī agreed with this, saying: "That water whose smell has not changed; it is said: The well has become *Āsin*, when its odour changes and it becomes bad."

Ibn Abī Ḥātim has reported from a ḥadīth whose *sanad* connects to the Prophet (ﷺ) that it means pure water, which is neither muddy nor brackish: It is reported on the authority of Masrooq that he said: "Abdullāh (رضي الله عنه) said: "The rivers of Paradise spring from a mountain of musk."

﴿rivers of milk of which the taste never changes﴾ - That is on the contrary, they are of the purest white, the utmost sweetness and richness; and it is reported in a ḥadeeth whose *sanad* reaches the Prophet (ﷺ) "It does not come from the udders of any cattle."

﴿rivers of *khamr*,[43] a joy to those who drink﴾ - That is, it does not have an evil taste or a bad smell (as do most alcoholic drinks) like the *khamr* (wine) of this world; rather it has a good appearance, a good taste and smell and a beneficial action (on the body):

﴿ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴾ (الصافات – الآية : ٤٧)

﴿In it there is no hurt, nor will they suffer intoxication therefrom.﴾ (Qur'ān 37: 47) And,

[42] *Āsin* or *asina*: To become changed in taste - the verb used in the verse.

[43] *Khamr*: An alcoholic beverage made by the Arabs in pre-Islāmic times; it was usually made from fermented dates. (Nowadays, it is the custom of the Arabs to refer to all alcoholic beverages as *khamr*). The *khamr* of this world is not to be compared to the *khamr* of Paradise, for Allāh (ﷻ) has described alcoholic drinks as an evil thing: ﴿O you who believe! Verily, *khamr*, gambling, sacrificial stones and arrows [used for dividing up food, spoils etc]. are an abomination of Satan's handiwork﴾ (Qur'ān 5: 90).

﴿ لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴾ (الواقعة – الآية : ١٩)

﴿No after-effect will they suffer therefrom, nor will they become intoxicated.﴾ (Qur'ān 56: 19) And,

﴿ بَيْضَاءَ لَذَّةٍ لِّلشَّارِبِينَ ﴾ (الصافات – الآية : ٤٦)

﴿Crystal-white, of a taste delicious to those who drink [thereof].﴾ (Qur'ān 37: 46) and it is reported in a ḥadīth whose *sanad* reaches to Allāh's Messenger (ﷺ): "It was not pressed by men, i.e. feet of men."

﴿and rivers of honey, pure and clear﴾ That is, it is absolutely pure, of the finest colour, taste and aroma; and in a ḥadīth whose *sanad* reaches to the Prophet (ﷺ) it is said: "It did not proceed from the bellies of any bees."

It is reported on the authority of Mu'awiyah (رضي الله عنه) that he said: "I heard Allāh's Messenger (ﷺ) say:

"In Paradise there is a sea of milk, a sea of water, a sea of honey and a sea of *khamr*, then the rivers spring forth from them after that." (Narrated by Imām Aḥmad) This was also reported by At Tirmidhī, and he said it is *ḥasan-ṣaḥeeḥ*.

It is also authentically reported that the Prophet (ﷺ) said:

"When you ask Allāh (ﷻ), All-High for the Garden, ask Him for *Al-Firdaus*, for it is the most central Garden and the highest, and from it springs forth the rivers of Paradise, and above it is the Throne of the All-Beneficent."

And it is reported on the authority of Anas Ibn Mālik that the banks of these rivers are of rounded pearls, and their mud is of, powerfully, scented musk.

﴿In it are for them all kinds of fruits﴾ - This is like the Words of Him, the All-Mighty, the All-powerful:

﴿ يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴾ (الدخان – الآية : ٥٥)

﴿There, can they call for every kind of fruit in peace and security.﴾ (Qur'ān 44: 55) And:

﴿ فِيهِمَا مِن كُلِّ فَاكِهَةٍ زَوْجَانِ ﴾ (الرحمن – الآية : ٥٢)

﴿In them will be fruits of every kind, in pairs.﴾ (Qur'ān 55: 52)

﴿And forgiveness from their *Rabb*﴾ - That is, in addition to all this.

﴿in contrast to such as those who will dwell in the Fire forever﴾- That is, are those whom we have mentioned whose abode will be in paradise like those whose eternal abode will be the Fire? Those who are in (the highest) levels (of Hell).

﴿And be given to drink of boiling water﴾ - That is, scalding hot, so that they cannot bear to drink it (but they must).

﴿So that it cuts up their bowels﴾ - That is, it lacerates all that is in their abdomens, intestines and colon, we seek refuge with Allāh (ﷻ) from that.

Concerning Allāh's Words:

﴿ يَأَيُّهَا الَّذِينَ آمَنُواْ لاَ تُقَدِّمُواْ بَيْنَ يَدَيِ اللّهِ وَرَسُولِهِ وَاتَّقُواْ اللّـــهَ إِنَّ اللّـــهَ سَمِيعٌ عَلِيمٌ ۞ يَأَيُّهَا الَّذِينَ آمَنُواْ لاَ تَرْفَعُوَاْ أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِـيِّ وَلاَ تَجْهَرُواْ لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَـــطَ أَعْمَـــالُكُمْ وَأَنتُـــمْ لاَ تَشْعُرُونَ ۞ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللّهِ أُوْلَـــئِكَ الَّذِيـــنَ امْتَحَنَ اللّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴾ (الحجرات – الآية : ١-٣)

﴿O you who believe! Put not yourselves forward before Allāh and His Messenger; but fear Allāh: For verily, Allāh is the All-hearing, the All-seeing. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds become vain and you perceive not. Verily, those who lower their voices in the presence of Allāh's Messenger - Allāh has tested their hearts for piety: For them is forgiveness and a great reward.﴾ (Qur'ān 49: 1-3)

Aṭ-Ṭabarī says: ﴿O you who believe! Put not yourselves forward before Allāh and His Messenger﴾ Do not be in haste regarding the judgements in matters, until Allāh (ﷻ) pronounces through the mouth of His Prophet (ﷺ) and commands him, for there were some people who used to say: "Were it to be revealed in such a matter, the case would be like this. And Allāh (ﷻ) hated this and so He (ﷻ) pronounced regarding it. And there are a number of narrations which support this."

Ibn Katheer says: "This is Allāh's *Adab*[44] which He (ﷻ) has commanded for His believing slaves, concerning the way in which they deal with the Messenger: (Enjoined upon them are) respect, veneration, deference and to hold him in high esteem. This is why Allāh (ﷻ) says: ﴿O you who believe! Put not yourselves forward before Allāh and His Messenger﴾ -That is, do not be in haste in those matters which are in his hands (speaking about them or speculating upon them) before him. Rather, be obedient and follow him in all matters.

It is narrated on the authority of Ibn 'Abbās (رضي الله عنه) from Ibn Abī Ṭalḥah[45] that it means: Do not dispute the Qur'ān and Sunnah, while Al-'Awfī said: They were forbidden to speak while he (ﷺ) was speaking. *Mujāhid* said it means: Do not ask the Messenger of Allāh (ﷺ) about matters until Allāh (ﷻ) ordains concerning them through the mouth of His Messenger.

Aḍ-Ḍaḥḥāk said that it means: Do not pronounce on any matter without (knowledge from) Allāh (ﷻ), His Messenger (ﷺ) and from the Laws of your religion.

Sufyān Aṯh-Ṯhawrī said: Do not anticipate him in speech or action, while Al-Ḥasan Al-Baṣrī said: Do not supplicate before the Imām does so (in prayer).

﴿But fear Allāh﴾, That is, in those things, which He (ﷻ) has ordained for you.

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[44] *Adab*: Good manners, politeness.

[45] As already explained in footnote no.40, 'Alī Ibn Abī Ṭalḥah did not meet Ibn 'Abbās, therefore this narration is weak (*mursal khafee*).

﴿For verily, Allāh is the All-hearing﴾, That is, He (ﷻ) hears your words.

﴿The All-knowing﴾, That is, He (ﷻ) knows your intentions.

﴿O you who believe! Raise not your voices above the voice of the Prophet﴾ - This is a second *Adab* which Allāh (ﷻ), All- High has imposed upon the Believers- that when they are before the Prophet (ﷺ), they do not raise their voices above his. It has been reported that this was revealed concerning the two Shaikhs: Abū Bakr (رضي الله عنه) and 'Umar (رضي الله عنه). Bukhārī says that they fell into a quarrel before the Messenger, and because of this Allāh (ﷻ) revealed: ﴿O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds become vain and you perceive not﴾. Ibn Az-Zubair reported that after this verse was revealed, 'Umar (رضي الله عنه) would listen to the Prophet's speech, and then he would ask him questions. Bukhārī alone reported this - Muslim did not. Nor is the same thing reported concerning Abū Bakr (رضي الله عنه), (i.e. that afterwards he would listen attentively).

Imām Aḥmad reports, on the authority of Anas Ibn Mālik (رضي الله عنه) that when this verse was revealed, Thābit Ibn Qais Ibn Ash-Shammās, who used to raise his voice before the Prophet (ﷺ), said: "I am he who used to raise his voice in front of the Messenger of Allāh (ﷺ) - I am one of the people of the Fire and my deeds are in vain." And so he remained in his house with his family, sunk in depression, until the Prophet (ﷺ) noticed his absence. Then some of the people went to him and informed him that Allāh's Messenger (ﷺ) was asking for him, saying: "What is wrong with you?" He replied: "I am he who used to raise his voice above that of the Prophet (ﷺ) and speak aloud to him - my deeds are in vain and I am one of the people of the Fire." They went to the Prophet (ﷺ) and repeated these words to him, upon which he (ﷺ) said: "No! On the contrary, he is of the people of Paradise" Something similar was reported by Muslim.

Ibn Jareer Aṭ-Ṭabarī says: ﴿nor speak aloud to him in talk﴾ -that is, do not call to him the way you call to each other, using your first names, but instead speak softly but formally, reverently and solemnly: "*Yā Nabiy Allāh*! *Yā Rasool Allāh*!"[46]

﴿Lest your deeds become vain and you perceive not﴾ According to Ibn Katheer, that is, We have only forbidden you to raise your voices when you are with him for fear that he may become angry at this, and then Allāh (ﷻ) will become angry with you because of this, and then your deeds will be rendered in vain, while you remain unaware of it, as it has been authentically reported: "Verily, when a man says that which is pleasing to Allāh (ﷻ), though he is unaware of it, it will be written for him (the reward of) Paradise - and when a man says that which is displeasing to even though he may be unaware of it, he will be thrown into a pit in the Hell-fire whose distance is between the heavens and the earth." Then Allāh (ﷻ) ordered, enjoined and encouraged the Believers to lower their voices in the presence of the Messenger of Allāh (ﷺ) saying: ﴿Verily, those who lower their voices in the presence of Allāh's Messenger - Allāh has tested their hearts for piety﴾ - That is, He (ﷻ) has purified them for it and made them worthy of it.

Aṭ-Ṭabarī says: "﴿Verily, those who lower their voices﴾ - That is, those who abstain from raising their voices and do so with gentleness. ﴿Allāh has tested their hearts for piety﴾ -That is, Allāh (ﷻ) has purified them - just as gold is purified by fire."

﴿For them is forgiveness and a great reward﴾ - Ibn Katheer says: "Imām Aḥmad reported, on the authority of Mujāhid, that he said: It was written to 'Umar (رضي الله عنه). "O Commander of the Faithful is a man who does not desire to commit sins, and does not do so better than a man who wishes to sin but does not do so?" 'Umar (رضي الله عنه) wrote: "Verily, the one who wishes to commit sins, but refrains from doing so (Allāh (ﷻ), says about him) ﴿Allāh has tested their hearts for piety: For them is forgiveness and a great reward﴾.

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[46] When we examine the ḥadīth literature, we see that the Companions used to address the Prophet (ﷺ) by saying: "*Yā Rasool* Allāh!" [O Messenger of Allāh (ﷺ)] rather than: "*Yā Muhammad* (ﷺ)!" [O Muhammad (ﷺ)!].

Concerning Allāh's Word:

﴿ اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ ۞ وَإِن يَرَوْاْ آيَةً يُعْرِضُواْ وَيَقُولُواْ سِحْرٌ مُّسْتَمِرٌّ ۞ وَكَذَّبُواْ وَاتَّبَعُوٓاْ أَهْوَآءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ۞ وَلَقَدْ جَآءَهُم مِّنَ الأَنبَآءِ مَا فِيهِ مُزْدَجَرٌ ۞ حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ﴾ (القمر – الآية : ١-٣)

﴿The Hour has drawn near, and the moon was cleft asunder. But if they see a Sign, they turn away, and say: "This is continuous sorcery." They reject and follow their own lusts but every matter is appointed. There have already come to them such tidings as contain a deterrent: A wisdom profound, but what can the warners profit them.﴾ (Qur'ān 54: 1-5)

Ibn Jareer Aṭ-Ṭabarī says: "﴿the Hour is the Day of Resurrection; and the moon was cleft asunder﴾ means that it was split in two-and this occurred during the life of the Messenger of Allāh (ﷺ) in Makkah, before the Hijrah[47] to Madīnah, and it was because the disbelievers of Quraish asked the Prophet (ﷺ) to show them a miracle and so he showed them the splitting of the moon into two."

Ibn Katheer says: Allāh (ﷻ) informs us about the nearness of the Hour and the end of this world and its extinction, as in His Words:

﴿ أَتَىَ أَمْرُ اللّهِ فَلاَ تَسْتَعْجِلُوهُ ﴾ (النحل – الآية : ١)

﴿[Inevitably] the Command of Allāh comes to pass﴾ (Qur'ān 16:1) And:

﴿ اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴾ (الأنبياء – الآية : ١)

﴿The Reckoning of mankind is nigh, but they are ignorant [of it] and they turn away﴾ (Qur'ān 21: 1) A number of ḥadīths have been reported to this effect, such as that narrated by Abū Bakr Al-Bazzār, on the authority of Anas (ﷺ) that the Messenger of Allāh

[47] The Hijrah: The migration of the Prophet (ﷺ) and the Believers to Al-Madīnah Al-Munawwarah (the Enlightened City) - which had previously been known as Yathrib; this took place in the thirteenth year after the start of the Revelation.

(ﷺ) addressed his Companions one-day, when the sun was almost setting, saying: "By Him in Whose Hands is my soul! No more remains of the life of this world than the like of what remains of this day." (Said Anas:) "And we could not see anything of the sun except a very little."[48] Another ḥadīth which supports this one, and at the same time explains it is narrated by Imām Aḥmad, on the authority of Ibn 'Umar (ﷺ) who said: "We were sitting with the Prophet (ﷺ) and the sun was close to setting, and he said: "No more remains of your lives than the like of what remains of the daylight." And Imām Aḥmad also reports, on the authority of Sahl Ibn S'ad (ﷺ): that he said: "I heard the Messenger of Allāh (ﷺ) say: "I and the Hour were sent like this - and he indicated with his index finger, middle finger."

﴿The moon was cleft asunder﴾ - This was during the time of the Messenger of Allāh (ﷺ) and it has been well reported in several authentic ḥadīth. And in this matter, there is no dispute whatever amongst the scholars - That is, that the splitting of the moon did occur during the time of the Prophet (ﷺ) and that it was one of the clear miracles given to him.

Some of the ḥadīths Which Have Been Reported about This.

Imām Aḥmad reported, on the authority of Anas Ibn Mālik (ﷺ) that the people of Makkah asked the Prophet (ﷺ) for a Sign, and so the moon was split in Makkah twice, and so Allāh (ﷻ) says: ﴿The Hour is nigh, and the moon was cleft asunder﴾. This was also narrated by Muslim and Bukhārī, Ibn Jareer, Al-Baihaqī, Al-'Awfī, At-Tabarānī and others. In a narration by Al-Baihaqī, on the authority of 'Abdullāh Ibn 'Umar (ﷺ) it is reported that the moon was split into two: One half was before the mountain and the other half was behind it. And the Messenger of Allāh (ﷺ) said: "O Allāh (ﷻ) I witness." Muslim and At-Tirmidhī also

[48] Ibn Katheer appears to have had some doubts as to the authenticity of this ḥadīth, as he said: "Khalaf Ibn Mūsā Ibn Khalaf, Ibn Ḥibbān regarded him as reliable, but said: "It could be that he used to make mistakes."

Concerning Allāh's Word:

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narrated this and At-Tirmidhī said it is *ḥasan-ṣaḥeeḥ*.

It was reported on the authority of Ibn Mas'ood (ﷺ) that he said: "The moon was split during the life of Allāh's Messenger (ﷺ) into two pieces, so that they (the people of Quraish) saw it at which he (ﷺ) said: "Witness!" (Narrated by Imām Aḥmad) This was likewise reported by Bukhārī and Muslim.

Ibn Jareer reported that 'Abdullāh said: "We were with the Messenger of Allāh (ﷺ) at Mina, when the moon was split, and a portion of it was behind the mountain, at which Allāh's Messenger (ﷺ) exclaimed: "Witness! Witness!"

Al-Baihaqī reports, also on the authority of 'Abdullāh (ﷺ) that the moon was split in Makkah, at which the disbelievers from amongst the people of Quraish said: "This is the sorcery of Ibn Abī Kabshah,[49] who has bewitched you. Ask the travellers if they have witnessed it, for if they have seen what you have seen, then it must be true; but if they did not see what you have seen, it must be sorcery with which he has bewitched you." And so they asked the travellers, who came from every direction to confirm it, saying: "We saw it." This was also reported by Ibn Jareer.

Also from Ibn Jareer, it is reported that 'Abdullāh (ﷺ) said: "I saw the mountain between the two halves of the moon when it was split." This was also reported by Muslim. Mujāhid also reported that the moon was split during the life of the Prophet (ﷺ) and he said to Abū Bakr (ﷺ) "O Abū Bakr (ﷺ)! I witness." But the pagans of Quraish said: "He has bewitched the moon, causing it to split."

﴿But if they see a sign﴾ - That is a clear, unambiguous proof.

﴿They turn away﴾ - That is, they will not be guided by it, rather, they turn their backs on it.

﴿And say: "This is continuous sorcery"﴾ - That is, they say: "This proof which we have witnessed is only sorcery by which

[49] Ibn Abī Kabshah: A name by which the pagans of Quraish referred to the Prophet (ﷺ).

he [the Messenger of Allāh (ﷺ)] has bewitched us." And the meaning of ﴿continuous﴾ is that it goes or passes away (i.e.it is transient). This was said by Mujāhid, Qatādah and others; that is to say, it is false, it will vanish, it will not remain.

﴿They reject and follow their own lusts﴾ - That is, they reject the truth when it comes to them, and follow the dictates of their own desires, which arise from their ignorance and their feeble intellects.

﴿But every matter is appointed﴾ - Qatādah said that it means: Good befalls those who do good and evil befalls those who do evil. Mujāhid said that it refers to the Day of Resurrection. As-Suddī said that it means: Every matter has its appointed time.

﴿There have already come to them such tidings as contain a deterrent﴾ - That is, tidings of the nation of old who rejected the Messengers, and what was apportioned to them of punishments and chastisements, which are recited to them from this Qur'ān.

﴿As contain a deterrent﴾ - That is, as contain a warning to them against associating partners with Allāh (ﷻ) and continuing their rebellious rejection.

﴿A wisdom profound﴾ That is, profound in the Guidance of Him, for whom-so-ever is guided by it, and misguidance for whom so ever goes astray.

﴿But what can the warners profit them?﴾ -That is, what can the warners benefit those for whom Allāh (ﷻ) has written misfortune and whose hearts He (ﷻ) has sealed? Who can guide him if Allāh (ﷻ) does not? And this verse is like the Words of Him:

﴿ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ ﴾ (الأعمام – الآية : ١٤٩)

﴿Say: "With Allāh is the most profound Evidence: If it had been His Will, He could have indeed guided you all."﴾ (Qur'ān 6: 149) And:

﴿ قُلِ انظُرُواْ مَاذَا فِي السَّمَاوَاتِ وَالأَرْضِ وَمَا تُغْنِي الآيَاتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ ﴾ (يونس – الآية : ١٠١)

﴿But neither Signs nor Warners profit a people who believe not.﴾ (Qur'ān 10: 101)

Concerning Allāh's Words:

﴿ الرَّحْمَـنُ ۞ عَلَّمَ الْقُرْآنَ ۞ خَلَقَ الإِنسَانَ ۞ عَـلَّمَهُ الْبَيَـانَ ۞ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۞ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۞ وَالسَّمَآءَ رَفَعَـهَا وَوَضَعَ الْمِيزَانَ ۞ أَلاَّ تَطْغَوْاْ فِي الْمِيزَانِ ۞ وَأَقِيمُواْ الْوَزْنَ بِالْقِسْـطِ وَلاَ تُخْسِرُواْ الْمِيزَانَ ۞ وَالأَرْضَ وَضَعَهَا لِلأَنَامِ ۞ فِيهَا فَاكِهَةٌ وَالنَّخْـلُ ذَاتُ الأَكْمَامِ ۞ وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَـانُ ۞ فَـبِأَيِّ آلاَءِ رَبِّكُمَـا تُكَذِّبَانِ ﴾ (الرحمن – الآية : ١-١٣)

﴿The Most Beneficent! It is He Who has taught the Qur'ān He has created man: He has taught him an intelligent speech. The sun and moon follow courses computed. And the *najm* and the *shajar* both prostrate. And the heavens has He raised high, and He has set up the balance, in order that you may not transgress the balance. So establish weight with justice and do not give short measure. It is He Who has spread out the earth for [His] *anām*: Therein fruit and date palms with their *akmām*; and the *habb* with [its] *'aṣf* and *riḥān*. Then which of the Favours of your *Rabb* will you both deny?﴾ (Qur'ān 55: 1-13)

Ibn Katheer says: "Allāh (ﷻ) informs us of His Generosity and Mercy towards His creatures - how He (ﷻ) sent down to His slaves the Qur'ān and made it easy for them to memorize and understand - for those who are blessed with His Mercy. He (ﷻ) says: ﴿The All-Beneficent! It is He Who has taught the Qur'ān He has created man: He has taught him an intelligent speech.﴾ Al-Ḥasan said it means that Allāh (ﷻ) has taught man its pronounciation, while Aḍ-Ḍaḥḥāk, Qatādah and others said it means that Allāh (ﷻ) has taught man what is good and what is evil - but the saying of Al-Ḥasan is better and stronger, because the context is of His teaching of the Qur'ān, the performance of recitation, and this cannot be achieved unless the pronounciation and the enunciation are made easy for His creatures.

Aṭ-Ṭabarī said: ﴿The Most Beneficent! It is He has taught the Qur'ān﴾ - it means that Allāh (ﷻ) has taught man speech, although it was said that it means: Allāh (ﷻ) has shown him the *ḥalāl* and the *ḥarām*"[50].

Ibn Katheer says: ﴿The sun and moon follow courses computed﴾ - That is, they move continuously, in fixed paths, which do not vary, nor do they overlap:

﴿ لاَ الشَّمْسُ يَنبَغِي لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴾ (يسَ – الآية : ٤٠)

﴿It is not permitted for the sun to catch up the moon, nor can the night outstrip the day. Each just swims along in [its own] orbit﴾ (Qur'ān 36: 40) And:

﴿ فَالِقُ الإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَناً وَالشَّمْسَ وَالْقَمَرَ حُسْبَاناً ذَلِكَ تَقْدِيـرُ الْعَزِيزِ الْعَلِيمِ ﴾ (الأنعام – الآية : ٩٦)

﴿[He is the] Cleaver of the daybreak from the dark: He makes the night for rest and the sun and the moon for the reckoning [of time]. Such is the Judgement of [Him] the Exalted in Power, the All-knowing﴾ (Qur'ān 6: 96)

It is reported from 'Ikrimah that he said:

"If Allāh (ﷻ) had placed the light of the eyes of all mankind and all the *jinn* and all of the creatures and birds of the earth in the eyes of one slave, and then He (ﷻ) had removed just one of the seventy veils from before the sun, he (the slave) would be unable to look at it; and the light of the sun is only one seventieth part of the light of the *Kursī* - and the light of the *Kursī* is only one seventieth part of the light of the *Al-'Arsh*;[51] and the light of the *Al-'Arsh* is only one seventieth part of the light of the Screen- so see: What has Allāh (ﷻ) given to His slave of light in his eyes

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[50] The *ḥalāl* and the *ḥarām*: The permissible and the forbidden.

[51] *Al-'Arsh*: Throne.

that he may behold the Generous Face of his *Rabb* (i.e. on the Day of Resurrection)?" (Narrated by Ibn Abī Ḥātim)

Aṭ-Ṭabarī says: ﴿The sun and moon follow courses computed﴾ That is, in a calculated manner, in orbits to which they conform, without deviating from them.

﴿And the *najm* and the *shajar* both prostrate﴾ - Ibn Jareer said: "The scholars of *tafseer* have disagreed over the meaning of His Words: ﴿the *najm*﴾ - having agreed that ﴿the *shajar*﴾ means everything which grows with a trunk (i.e. all manner of trees). It is narrated from Ibn Abī Ṭalḥah, on the authority of Ibn 'Abbās (ﷺ)[52] that he said ﴿the *najm*﴾ is whatever grows on the face of the earth that is, of plants; and this was also said by Sa'eed Ibn Jubair, As-Suddī and Sufyān Ath-Thawrī. And according to Ibn Katheer, this was Ibn Jareer preferred explanation.

Ibn Katheer said: "Mujāhid said that it refers to the stars in the sky, as did Al-Ḥasan and Qatādah and this is the more obvious – and Allāh (ﷻ) knows best" – since Allāh (ﷻ) says:

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴾

(الحج – الآية : ١٨)

﴿Do you not see how those in the heavens and the earth prostrate to Allāh, as do the sun and the moon and the stars and the mountains and many of mankind?﴾ (Qur'ān 22: 18)

﴿And the heaven He has raised high, and He has set up the balance﴾- That is, the balance of justice, as Allāh (ﷻ) says:

﴿ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ﴾ (الحديد – الآية : ٢٥)

[52] See footnote no. 40.

﴿We have sent Our Messengers, and We have sent down with them the Book and the balance that the people may stand forth with justice.﴾ (Qur'ān 57: 25) which is why Allāh (ﷻ) then says: ﴿in order that you may not transgress the balance﴾ - That is, He (ﷻ) created the heavens and the earth with truth and justice, that all may be truthful and just. And so Allāh (ﷻ) says: ﴿So establish weight with justice and do not give short measure﴾ - That is, do not decrease the weight, but weigh with truth and fairness, as Allāh (ﷻ) says:

﴿ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴾ (الشعراء – الآية : ١٨٢)

﴿And weigh with scales true and upright.﴾ (Qur'ān 26: 182)

Aṭ-Ṭabarī said: ﴿So establish weight with justice﴾- That is, ensure that the "tongue" of the scales is accurate.

﴿and do not give short measure﴾ - That is, do not diminish it.

﴿It is He Who has spread out the earth for [His] *anām.*﴾-Ibn Katheer says: "That is, just as He (ﷻ) has raised the heaven and spread out the earth, and made fast and unshakeable the lofty mountains therein, that those who are upon it may dwell there - and that means all manner, shape and hue of created beings, of all languages and from all corners of the earth."

Ibn Katheer continues: "Ibn 'Abbās (ﷺ), Mujāhid, Qatādah and Ibn Zaid said that ﴿*anām*﴾ means all of creation."

﴿There in is fruit﴾ - That is, fruit of different kinds, colours, and tastes and smells.

﴿and date-palms with their *ākmām*﴾ - Allāh (ﷻ) has chosen them for special mention because of their particular benefits, whether fresh or, dried. As for the ﴿*ākmām*﴾, it is reported by Ibn Juraij, on the authority of Ibn 'Abbās, that it is the spadix of the palm tree, and more than one agreed with this; and it is within it that the bunches of dates grow, then they split off from there and become unripe dates, then moist, then ripe and then they are fully ripe and it is most beneficial to eat them (at this time).

Ibn Abī Ḥātim reports, on the authority of Ash-Sh'abī that

Qaisar wrote a letter to 'Umar Ibn Al-Khaṭṭāb (ﷺ), saying: "I inform you that my messengers have come to me from you and (they say that) you claim there was a tree before you, the like of which in goodness there is none, which produces (fruits) like the ears of donkeys, then they open like pearls, then they become green, like emeralds, then become red, like rubies, then they become ripe, and become like the finest *fāloozaj* [53] ever eaten, then they dry and are preserved for the protection of the resident from hunger and as a provision for the traveller; and if my messengers are telling the truth, then I do not see that this can be anything but a tree from the trees of Paradise." So 'Umar Ibn Al-Khaṭṭāb (ﷺ) wrote (in reply) to him: "Your messengers have told you the truth: This tree is with us, and it is the same tree which Allāh (ﷻ) caused to grow which shaded Maryam, when she was delivered of 'Eesa (عليه السلام) her son. So fear Allāh (ﷻ) and do not take 'Eesa (عليه السلام) as a god beside Allāh (ﷻ)," for verily:

﴿إِنَّ مَثَلَ عِيسَىٰ عِندَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُن فَيَكُونُ﴾

(آل عمران – الآية : ٥٩)

﴿The likeness of 'Eesa with Allāh is as the likeness of Ādam: He created him from dust, and then He said to him: "Be!" and he was. The Truth is from your *Rabb*, so be not among the doubters﴾ (Qur'ān 3: 59)

﴿and the *ḥabb*, with [its] *'aṣf* and *raiḥān*﴾ Ibn Abī Ṭalḥah reported, on the authority of Ibn 'Abbās[54]: **﴿and the *ḥabb* with [its] *'aṣf*﴾** - It means straw. Al-'Awfī reported on the authority of Ibn 'Abbās that he said it is the green leaves of crops whose heads have been cut off and this is known as **﴿*'aṣf*﴾** when it has been dried. This was also said by Qatādah, Aḍ-Ḍaḥḥāk and Abū Mālik, that **﴿*'aṣf*﴾** is straw.

[53] *Fāloozaj*- A sweet made from flour and honey.

[54] See footnote no. 40.

Ibn 'Abbās, Mujāhid and a number of others said that **﴿*raiḥān*﴾** means the leaves: Al-Ḥasan said: "It is this, your *raiḥān*."[55]

'Alī Ibn Abī Ṭalḥah said, on the authority of Ibn 'Abbās,[56] that **﴿*ar-raiḥān*﴾** means the green crops; this means - and Allāh (ﷻ) knows best - that **﴿the *ḥabb*﴾** is like wheat and barley and other such crops, when they become dried - and (what is meant) is what is on the ears or spikes of grain, while **﴿*raiḥān*﴾** refers to the leaves around the stalk. It was also said that **﴿*'aṣf*﴾** means the leaves when the crops first sprout, and the **﴿*raiḥān*﴾** means the leaves when they become dark and the grain comes forth, as Zaid Ibn 'Amr Ibn Nufail said in his poetic verse:

And say to him: "Who brings forth the grain in abundance?
Producing crops, which wave (in the breeze) in plentitude, And
from their heads emerge the wheat-grains: In this is a clear Sign
for those who are heedful."

﴿Then which of the Favours of your *Rabb* Will you both deny?﴾ - That is, which of the signs (of your *Rabb*) will you reject, O you communities of mankind and the jinn. This was said by Mujāhid and a number of others; and what follows proves this: That is, the blessings are most apparent to you, and you are mandated with them - you cannot deny them, nor can you repudiate them, and so we say, as did the believing jinn- "O Allāh (ﷻ)! None of Your Favours do we deny; all praise is due to You." Ibn 'Abbās used to say: "None of them, O *Rabb*! That is, none of Your Favours do we deny."

Imām Aḥmad reports on the authority of Asmā' Bint Abī Bakr that she said: "I heard Allāh's Messenger (ﷺ) say, while he was reciting in prayer: "**﴿Then which of the Favours of your *Rabb* will you both deny?﴾** and the polytheists were listening."

[55] That is, it is the *raiḥān* which you all know (i.e. sweet basil).

[56] See footnote no. 40.

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[55] That is, it is the *raiḥān* which you all know (i.e. sweet basil).

[56] See footnote no. 40.

Concerning Allāh's Words:

﴿ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۞ هُوَ الأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۞ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَآءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۞ لَهُ مُلْكُ السَّمَاوَاتِ وَالأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الأُمُورُ ۞ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾ (الحديد – الآية : ١-٦)

﴿All that is in the heavens and the earth glorifies Allāh: For He is the All-Mighty, the Most Wise. To Him belongs the dominion of the heavens and the earth: It is He Who gives life and death; and He has power over all things. He is the First and the Last, *Al-Dhāhir* [Evident] and *Al Baṭin* [Knows everything every single minute]: And He has full knowledge of all things. It is He Who created the heavens and the earth in six days, then He ascended over the Throne. He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what ascends to it. And He is with you where-so-ever you may be. And Allāh sees well all that you do. To Him belongs the dominion of the heavens and the earth: And all affairs go back to Allāh. He merges the night into the day and He merges the day into the night; and He has full knowledge of what is in the breasts [of mankind].﴾ (Qur'ān 57: 1-6)

Ibn Katheer says: "Imām Aḥmad reports that Allāh's Messenger (ﷺ) used to recite *Al-Musabbiḥāt*[57] before sleeping,

[57] *Al-Musabbiḥāt:* Those Sūrahs, which begin by glorifying the praises of Allāh (ﷻ) using the Arabic verb *sabbaḥa*.

and he would say: "Verily in them is a verse which is better than a thousand verses." This was also reported by Abū Dāwood, At-Tirmidhī and An-Nasā'ī, and At-Tirmidhī said that it is *ḥasan-ghareeb*. And the verse mentioned in the ḥadīth - and Allāh (ﷻ) knows best - is Allāh's saying: ﴿He is the First and the Last, *Al-Dhāhir* and *Al-Bāṭin*: And He has full knowledge of all things﴾ as will be made clear shortly, Allāh (ﷻ) willing; in Him we trust and upon Him we depend, and He (ﷻ) is All-sufficient for us and the All-Excellent of Providers.

Allāh (ﷻ), informs us that all that is in the heavens and the earth glorifies His praises: That is, the animals and plants, as He (ﷻ) said in another verse:

﴿ تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالأَرْضُ وَمَن فِيهِنَّ وَإِن مِّن شَيْءٍ إِلاَّ يُسَبِّحُ بِحَمْدِهِ وَلَكِن لاَّ تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيماً غَفُوراً ﴾ (الإسراء – الآية : ٤٤)

﴿The seven heavens and the earth and all those in them glorify His praises; there is not a thing but celebrates His praises yet you comprehend not how they glorify His praises! Verily, He is Most-Forbearing, Oft-Forgiving.﴾ (Qur'ān 17: 44)

﴿For He is the All-Mighty﴾ - That is, the One to whom everything submits.

Aṭ-Ṭabarī says: ﴿For He is the All-Mighty﴾ in His Requital against those who disobey Him.

Ibn Katheer says: "﴿the All-Wise﴾ concerning His creation, His Commands and His Law."

Aṭ-Ṭabarī said: "﴿the All-Wise﴾ in arranging the affairs of His creatures and their disposal."

﴿To Him belongs the dominion of the heavens and the earth: It is He Who gives life and death﴾. Ibn Katheer explains: "That is, He (ﷻ) is the Owner [of all things], the Disposer of the affairs of His creations; he gives life and He (ﷻ) brings death, and He (ﷻ) gives to whom He (ﷻ) wills whatever He (ﷻ) wills."

﴿and He has power over all things﴾ - That is, whatever He (ﷻ) wills shall be, and whatever He (ﷻ) does not will can never be.

﴿He is the First and the Last, the *Al-Dhāhir* and *Al-Bāṭin*﴾ - This is the verse indicated in the above-mentioned ḥadīth, which says that it is better than a thousand verses; and it is reported on the authority of Ibn 'Abbās (ﷺ) that he was asked about someone who feels some doubt about the authenticity of the Message in his heart, to which he replied: "There is not a person who has not felt some doubts (at some time), until Allāh (ﷻ), revealed:

﴿ فَإِن كُنتَ فِي شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَءُونَ الْكِتَابَ مِـــن قَبْلِكَ لَقَدْ جَآءَكَ الْحَقُّ مِن رَّبِّكَ ﴾ (يونس – الآية : ٩٤)

﴿And if you are in doubt concerning what We have revealed, then ask those who read the Book before you [those to whom earlier Revelations were sent]. The Truth has indeed come to you from your *Rabb.*﴾ (Qur'ān 10: 94) Should you find in yourself any shred of doubt, say: ﴿He is the First and the Last, *Al-Dhāhir* and *Al-Bāṭin*: And He has full knowledge of all things﴾" (Narrated by Abū Dāwood). And there are a number of different sayings attributed to the scholars concerning this verse: Bukhārī said: "Yahyā said; "(He is) *Al-Dhāhir* - the Master over all things by His Knowledge and *Al-Bāṭin* - the fullness of His Knowledge of all things.[58] And our Sheikh, Al-Hāfidh Al-Mizzī said that this Yahyā is Ibn Ziyād Al-Farrā' and he wrote a book called "The Meanings of the Qur'ān" and he has reported in it a number of ḥadīths, and it is from here that Imām Aḥmad reported, on the authority of Abū Hurairah (ﷺ) that Allāh's Messenger (ﷺ) used to supplicate Allāh (ﷻ) before sleeping, saying:

"O Allāh (ﷻ)! *Rabb* of the seven heavens and *Rabb* of the Mighty Throne, our *Rabb* and the *Rabb* of all things, Sender of the

[58] Even concerning those things, which are well known to us, there remains some knowledge, which is hidden from us and it known only to the Creator.

Taurah and the *Injeel*[59] and *Al Furqān*[60], Who causes the seed and the date-stone to split and sprout forth: None has the right to be worshipped but You; I seek protection with You from the evil of everything, which You seize by the forelock; You are the First and there was nothing before You, and You are the Last and there will be nothing after You; and You are *Al-Dhāhir* and there is nothing above You; and You are *Al-Bāṭin* and there is nothing beneath You: Keep us free from debt and save us from poverty."

This was also reported by Muslim in his *Ṣaḥeeḥ*, on the authority of Sahl, who said: "Abū Saliḥ used to order us, if we wanted to sleep, to lie on the right side and say: "O Allāh (ﷻ) *Rabb* of the heavens..." to the end of the supplication. And he used to report this on the authority of Abū Hurairah (ﷺ) from the Prophet (ﷺ) and the same thing was reported from 'Āishah, but this narration contains in its *sanad* a man named As-Sirrī Ibn Ismā'īl, and he is very weak – and Allāh (ﷻ) knows best.

Abū' 'Eesa At-Tirmidhī said in his *tafseer* of this verse, on the authority of Abū Hurairah (ﷺ): "While the Prophet of Allāh (ﷺ) was sitting with his Companions some clouds passed over them and Allāh's Prophet (ﷺ) said:

"Do you know what this is?" They replied: "Allāh (ﷻ) and His Messenger (ﷺ) know best." He said: "These (clouds) are driven to every corner of the earth, and they fall (even) upon ungrateful people who thank Him not nor supplicate Him." Then he said: "Do you know what is above you?" They answered: "Allāh (ﷻ) and His Messenger (ﷺ) know best." He said: "That which is above is but protected ceiling and a restrained wave."[61] Then he said: "Do you know what is the distance between you and it?" They said: "Allāh (ﷻ) and His Messenger (ﷺ) know best." He said: "Between you and it is a distance of five hundred years." Then he

[59] The *Taurat* and the *Injeel*: The Revelations given to Mūsā (عليه السلام) (Moses) and *'Eesa* (عليه السلام) (Jesus) respectively.

[60] Al-*Furqān*: That which distinguishes (truth from falsehood) i.e. the Qur'ān.

[61] That is, it is restrained from falling to earth.

asked: "Do you know what is above that?" They replied: "Allāh and His Messenger (ﷺ) know best." He said: "Above that is a heaven whose distance from it (the ceiling) is five hundred years." - until he had mentioned seven heavens, the distance between each of them being five hundred years, then he asked: "Do you know what is above that?" They answered: "Allāh and His Messenger (ﷺ) know best." He said: "Verily, it is the *Al-'Arsh* and the distance between it and the heaven is like the distance between two heavens." Then he asked them: "Do you know what is beneath you?" They replied: "Allāh and His Messenger (ﷺ) know best." He said- "It is the earth." Then he said: "Do you know what is below that?" They replied: "Allāh and His Messenger (ﷺ) know best." He said: "Verily, beneath it is another earth, the distance between it and this earth being five hundred years." Until he had mentioned seven earths, the distance between each of them is being five hundred years. Then he added: "By Him in Whose Hand is the soul of Muhammad (ﷺ), were you to let down a rope to the lowest earth, it would descend upon Allāh (ﷻ)." Then he recited: ﴿**He is the First and the Last, *Al- Dhāhir* and *Al-Bāṭin*: "And He has full knowledge of all things."**﴾" (At-Tirmidhī) At-Tirmidhī, commenting on this ḥadīth, said: "This particular narration, by this chain is *ghareeb*." It was also reported from Ayyūb, Yūnus (i.e. Ibn 'Ubaid) and 'Aḥmad Ibn Zaid, all of whom said that Al Ḥasan (mentioned in the *sanad* as reporting from Abū Hurairah) did not, in fact, hear from Abū Hurairah (رضي الله عنه).[62] And some of the people of knowledge have explained the ḥadīth as meaning that the rope would descend upon Allāh's Knowledge, His Omnipotence and His Dominion, But Knowledge, Omnipotence and Dominion are in every place, while He (ﷻ) is above the Throne, as He (ﷻ) has described in His Book- and enough has been said about that.

It was also reported by Imām Aḥmad, Ibn Abī Ḥātim and Al-Bazzār, although Ibn Abī Ḥātim reported it without mentioning the words: "Were you to let down a rope, it

[62] This means that all the narrations are *mursal-khafee*, and therefore weak.

would descend upon Allāh (ﷻ)."

Al-Bazzār said that none reported it from the Prophet (ﷺ) except Abū Hurairah (رضي الله عنه). Ibn Jareer also reported it in a *mursal* form from Qatādah, without mentioning Abū Hurairah (رضي الله عنه), and that is what has been preserved, and Allāh (ﷻ) know best.

Aṭ-Ṭabarī said, on the authority of Qatādah:

"Four angels met between the heaven and the earth, and one of them said to another: "From where have you come?" He replied: "My *Rabb* sent me from the seventh heaven to the earthly heaven and I departed from Him there." The other said: "My *Rabb* sent me from the east and I departed from Him there." Then another said: "My *Rabb* sent me from the west and I departed from Him there."

This is a very ghareeb narration and it could be that the first ḥadīth [the above mentioned ḥadīth of Abū Hurairah (رضي الله عنه)] stems from Qatādah, like this one.

﴿**It is He Who created the heavens and the earth in six days, then He ascended over the Throne**﴾ Allāh (ﷻ) informs us about His creation of the heavens and the earth and all that is between them in six days, and He (ﷻ) informs us about His *Istiwā'* [63] above the *Al-'Arsh* after creating them, and we have already spoken of the various sayings concerning this verse and the others like it at length in the *tafseer* of *Sūrat Al-A'rāf*, and there is no need to repeat it here.

﴿**He knows what enters within the earth**﴾ - That is, He (ﷻ) knows the number of grains that enter it and the number of raindrops which fall upon it.

﴿**and what comes forth out of it**﴾ - That is, of plants, crops and harvests, as Allāh (ﷻ) says:

﴿ وَعِندَهُ مَفَاتِحُ الْغَيْبِ لاَ يَعْلَمُهَآ إِلاَّ هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلاَّ يَعْلَمُهَا وَلاَ حَبَّةٍ فِي ظُلُمَاتِ الأَرْضِ وَلاَ رَطْبٍ وَلاَ يَابِسٍ إِلاَّ فِي كِتَابٍ مُّبِينٍ ﴾ (الأنعام – الآية : ٥٩)

[63] *Istiwā'*: Ascending in a manner befitting His Majesty.

﴿And with Him are the keys of the unseen, none knows them but He. He knows whatever is on the earth and in the sea. Not a leaf falls without His knowledge: There is not a grain in the darkness of the earth, nor anything fresh or dry but is inscribed in a clear Record.﴾ (Qur'ān 6: 59)

﴿what comes down from heaven﴾ - That is, the rains, hail and snow, the ordainments, the judgements brought by the honourable angels; and as we have already mentioned in the *tafseer* of *Sūrat Al-Baqarah*, that He (ﷻ) does not send down a single drop of rain but it is accompanied by an angel whose task is to ensure that it falls in the place which Allāh (ﷻ) has ordained for it, as He (ﷻ) wills.

﴿and what ascends to it﴾ -That is, the angels and the deeds (performed on earth) as has been authentically reported: "The deeds of the night ascend to Him before the daylight and the deeds of the day ascend to Him before the night."

﴿and He is with you where-so-ever you may be. And Allāh sees well all that you do﴾ - That is, He (ﷻ) is a Watcher over you, and a Witness to your deeds, wherever you are: whether you are on land or at sea, night or day, in your houses or out in the desert all are equally well known to Him, and are seen and heard by Him: He (ﷻ) hears your words, He (ﷻ) sees your where abouts and He (ﷻ) knows your secrets and your confidences, as He (ﷻ) says:

﴿ أَلا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُواْ مِنْهُ أَلا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾ (هود – الآية : ٥)

﴿Behold! They fold up their breasts that they may lie hidden from Him. But verily! Even when they cover themselves with their garments, He knows what they conceal and what they reveal. For He knows well what is in the hearts.﴾[64] (Qur'ān 11: 5) And:

[64] According to Aṭ-Ṭabarī, the hypocrites of Madīnah used to bend forward (i.e. fold their chests), bow their heads and cover themselves with their garments whenever they passed by the Prophet (ﷺ) so that he might not recognize them. While Ibn Katheer said that the verse means that they would "cover" the disbelief in their hearts with declarations of faith and words of piety, believing that Allāh (ﷻ) could not see into their hearts.

﴿ سَوَآءٌ مِّنْكُمْ مَّنْ أَسَرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴾ (الرعد – الآية : ١٠)

﴿It is the same [to Him] whether any of you conceals his speech, or declares it openly; whether he lies hidden by night, or walks forth freely by day.﴾ (Qur'ān 13: 10)

For none has the right to be worshipped but He (ﷻ) and none is *Rabb* but He. It has been authentically reported that the Messenger of Allāh (ﷺ) said to Jibreel (عليه السلام) when he asked him about *Iḥsān*: "*Iḥsān* is to worship Allāh (ﷻ) as if you see Him, for though you do not see Him, verily, He (ﷻ) sees you." Imām Aḥmad used to recite the following poetic verses:

"If you should be alone at any time, do not say: "I am alone." But say: "There is a Watcher over me." And think not that Allāh (ﷻ) is unaware of a single moment, nor that your secrets are withheld (from Him)."

﴿To Him belongs the dominion of the heavens and the earth: And all affairs go back to Allāh﴾ - That is, He (ﷻ) is the Owner of this life and the Hereafter, as in His Words:

﴿ وَإِنَّ لَنَا لَلآخِرَةَ وَالأُولَى ﴾ (الليل – الآية : ١٣)

﴿And verily, unto Us [belong] the ending and the beginning.﴾ (Qur'ān 92:13) And He (ﷻ) is the Most Praised, as He (ﷻ) says:

﴿ الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ وَلَهُ الْحَمْدُ فِي الآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴾ (سبا – الاية : ١)

﴿All praise be to Allāh to Whom belongs all things in the heavens and the earth: To Him be praise in the Hereafter: And He is the All-Wise, the All-aware﴾ (Qur'ān 34: 1)

And all that is in the heavens and the earth belongs to Him and all those therein are humble slaves in His Hands, as Allāh (ﷻ) says:

﴿ إِن كُلُّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاَّ آتِي الرَّحْمَـنِ عَبْداً ۞ لَّقَـدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدّاً ۞ وَكُـلُّهُمْ آتِيهِ يَوْمَ الْـقِيَامَةِ فَرْداً ﴾

(مريم – الآية : ٩٣-٩٥)

﴿Not one of the beings in the heavens and the earth but must come to the All-Beneficent as a slave: He has taken account of all of them and has numbered them exactly, and every one of them will come to Him singly on the Day of Resurrection﴾ (Qur'ān 19: 93-95)

And this is why Allāh (ﷻ) says: ﴿And all affairs go back to Allāh﴾ - That is, to Him we shall return on the Day of Resurrection, and He (ﷻ) will judge His creatures as He (ﷻ) wills, and He (ﷻ) is the Most Just, Who does not wrong, nor commits injustice - not even the equivalent of an atom's weight; on the contrary, should any of you do a single good deed, He (ﷻ) will increase its value by ten times:

﴿ وَيُؤْتِ مِن لَّدُنْهُ أَجْراً عَظِيماً ﴾ (النساء – الآية : ٤٠)

﴿He gives from His Own Self a great reward﴾ (Qur'ān 4: 40) As He (ﷻ) says:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلاَ تُظْلَمُ نَفْسٌ شَيْئاً وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ ﴾ (الأنبياء – الآية : ٤٧)

﴿We shall set up scales of justice for the Day of Resurrection, so that not a soul shall be dealt with unjustly in the least. And if there be [no more than] the weight of a mustard seed, We will bring it [to account] and sufficient are We to take account.﴾ (Qur'ān 21: 47)

﴿He merges night into day and He merges day into night﴾ that is, He (ﷻ), it is Who orders the affairs of His creation, alternating the night and the day, ordaining them by His Wisdom as He (ﷻ) wills: Sometimes He (ﷻ) makes the night longer and shortens the day, and sometimes vice versa; and sometimes, He (ﷻ) makes them both of equal length; sometimes it is winter, then spring,

then summer, then autumn - all this in accordance with His Wisdom and His Ordainment as He (ﷻ) wishes for His creatures.

﴿and He has full knowledge of what is in the breasts [of mankind]﴾ That is, He (ﷻ) knows all their secrets, however small, however well-hidden.

Concerning Allāh's Words:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۞ الَّذِينَ يُظَاهِرُونَ مِنكُمْ مِّن نِّسَآئِهِمْ مَّا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلاَّ اللاَّئِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنكَراً مِّنَ الْقَوْلِ وَزُوراً وَإِنَّ اللَّهَ لَعَفُوٌّ غَفُورٌ ۞ وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَـالُواْ فَتَحْرِيرُ رَقَبَةٍ مِّن قَـبْلِ أَن يَتَمَآسَّا ذَلِكُمْ تُوعَـظُونَ بِهِ وَاللَّهُ بِمَـا تَعْمَلُـونَ خَبِيرٌ ۞ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا فَمَن لَّـمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِيناً ذَلِكَ لِتُؤْمِنُواْ بِاللَّهِ وَرَسُولِهِ وَتِلْكَ حُدُودُ اللَّـهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴾ (المجادلة _ الآية : ١-٤)

﴿Allāh has indeed heard the statement of the woman who complains to you concerning her husband and carries her complaint to Allāh: And Allāh hears the arguments between both of you: For verily, Allāh is All hearing, All-seeing. Those among you who divorce their wives by *dhihār*, they cannot be their mothers: None can be their mothers except those who gave birth to them. And verily, they use words both iniquitous and false: But truly, Allāh is All-pardoning, Most Forgiving. But those who pronounce the word *Dhihār* to their wives then return to the words they uttered, must free a slave before they touch each other: This are you admonished to perform: And Allāh is Well-acquainted with [all] that you do. And if any has not [the means, he must fast for two months consecutively before they touch each other; but if any is unable to do so, he must feed sixty

poor people. This, that you may show your faith in Allāh and His Messenger. Those are the limits of Allāh. For the disbelievers, there is a grievous punishment﴾ (Qur'ān 58: 1- 4)

Ibn Katheer says: "It is reported by Imām Aḥmad, on the authority of 'Āishah that she said; "All praise be to Allāh (ﷻ), Whose Hearing extends to the voices (of His creatures): The woman who complained came to the Prophet (ﷺ) and spoke to him while I was nearby, in the house but I could not hear what she was saying, then Allāh (ﷻ) revealed: **﴿Allāh has indeed heard the statement of the woman who disputes with you concerning her husband﴾** - up to the end of the verse. This was likewise narrated by Bukhārī in "The Book of *Tawheed*" and by An-Nasā'ī, Ibn Mājah, Ibn Abī Ḥātim, Ibn Jareer, and others. In Ibn Abī Ḥātim's narration, he reported on the authority of 'Āishah who said: "Blessed is He (ﷻ) Whose Hearing percieves all things: I heard Khawlah Bint Th'alabah speaking, although some of what she said was unclear to me; but she was complaining to Allāh's Messenger (ﷺ) saying:

"O Messenger of Allāh (ﷺ), he has consumed my wealth, exhausted my youthfulnesss and I have given him all that I have; and now that I have become old and can no longer bear him children, he has made ***dhihār***[65] to me. O Messenger of Allāh (ﷺ) verily, I complain to you." Then she said: "I did not leave until the angel Jibreel (عليه السلام) descended with this verse: **﴿Allāh has indeed heard the statement of the woman who complains to you concerning her husband﴾**" She added: "Her husband was Aws Ibn As-Ṣāmit, and he was a man who was possessed of a rather nervous, excitable disposition, and when such fits seized him, he wanted to make - ***dhihār*** to his wife, and when the seizure departed from him, he would say nothing- and so she went to the Messenger (ﷺ) to ask for his judgement in the matter and to complain and so He (ﷻ), revealed: "**﴿Allāh has indeed heard the statement of the woman who**

[65] *Dhihār*: Derived from the word *zahara* which means back in Arabic; *Dhihār* was a formula by which the pagan Arabs used to divorce their wives, saying: "You are as the back of my mother to me."

complains to you concerning her husband and carries her complaint to Allāh﴾" This was also reported by Hishām Ibn 'Urwah from his father, that a man was afflicted by nervous seizures, and he narrated as above."

Imām Aḥmad reports, on the authority of Khuwailah Bint Th'alabah, that she said: "By Allāh (ﷻ)! Allāh (ﷻ) revealed the opening verses of *Sūrat Al-Mujādalah* concerning me and Aws Ibn Aṣ-Ṣāmit." She said- "I was with him in his old age and his behaviour had deteriorated somewhat (due to that), and he came to me one day, but I said something to him which aroused his anger, and so he said to me: "You are to me as the back of my mother!" Then he went outside and sat in the meeting place of his tribe for an hour, then he entered once more and beckoned me to come to him, but I said to him: "Never! By Him in whose hands is the soul of Khuwailah! You will not come to me after saying what you have said, until Allāh (ﷻ) and His Messenger (ﷺ) should judge between us." She continued: "So he pounced upon me, but I resisted him and overcame him, by the strength of a woman over a weak, old man and pushed him away from me. Then I left and went to the house of one of my neighbours, and I borrowed a garment from her, then I left and went to the Prophet (ﷺ) and I sat opposite him and told him what I had experienced at his (Aws) hands, and I began to complain to him about his (Aws) bad behaviour, but the Messenger of Allāh (ﷺ) said: O Khuwailah! Your cousin (Aws) is an old man, so fear in your treatment of him." She said: "By Allāh (ﷻ)! I did not leave until (verses of) the Qur'ān were revealed concerning me. Then Allāh's Messenger (ﷺ), became covered by that which used to cover him (i.e. revelation came to him), then it left him and he said to me: "O Khuwailah! Verily, Allāh (ﷻ) has sent down Qur'ānic verses concerning you and your husband; then he recited to me: **﴿Allāh has indeed heard the statement of the woman who complains to you concerning her husband and carries her complaint to Allāh: And Allāh hears the arguments between**

both of you: For verily, Allāh is All-hearing, All-seeing﴾ - up to His Words: **﴿For the disbelievers, there is a grievous punishment﴾**" Then she said: "Then the Messenger of Allāh (ﷺ) said to me: "Tell him that he must free a slave." She said: "I replied: "O Messenger of Allāh (ﷺ) he has not the wherewithal to free a slave." He said: "Then tell him to fast for two consecutive months." She said: "I responded, O Messenger of Allāh (ﷺ)! Verily, he is an old man, he is unable to fast." He answered: "Then let him feed sixty poor persons with a *wasq*[66] of dates." She said: "I answered, O Messenger of Allāh (ﷺ)! He does not possess that." Allāh's Messenger (ﷺ) replied: "Then we shall help him with a portion of dates." She said: "I replied, O Messenger of Allāh (ﷺ)! I shall also help him with another portion." He said: "You have done right, and you have done well, so go and give charity for him, then inform your cousin (Aws) of the good news." She said: "And so I did so." This was also narrated by Abū Dawood in 'The Book of Divorce' in his *Sunan*.[67] Khawlah is referred to as both Khawlah and Khuwailah and there is no difference between them, and Allāh (ﷻ) knows best.[68] This is what has been authentically reported concerning the reason for the revelation of these verses.

﴿Those among you who divorce their wives by *dhihār*﴾ - In *Jāhiliyah*,[69] the people used to say to their wives: "You are as the back of my mother to me." - and this was considered to be a divorce in *Jāhiliyah*. Then Allāh (ﷻ) allowed for this Ummah[70] a concession, which was to grant an expiation for it, and He (ﷻ) did not make it permissible as a form of divorce, as it had been

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[66] *Wasq*: An ancient measurement of weight: One *wasq* is sixty *sā'a* - a *sā'a* is eqivalent to about 2.75 kgs.

[67] Sunan: Plural of sunnah, here meaning collection of ḥadīth..

[68] *Khuwailah*: It is a common device in Arabic to change a person's name in this way, by using the diminutive form, and it indicates friendliness and affection for the person so named. Other examples would be: Khālid/Khuwailid, Ghulām/ Ghulaim, etc.

[69] *Jāhiliyah*: Days of ignorance, before the Message was revealed to the Prophet (ﷺ).

[70] Ummah: Community, people.

in *Jāhiliyah* - This was said by a number of the *Salaf*[71]: Ibn Jareer reports, on the authority of Ibn 'Abbās (رضي الله عنهما) that he said: "In *Jāhiliyah*, when a man said to his wife: "You are as the back of my mother to me," she became forbidden to him; and the first man to pronounce *dhihār* in Islām was Aws Ibn Aṣ-Ṣāmit." Imām Mālik held the opinion, based on Allāh's words **﴿Those among you﴾** that these verses were addressed only to the Believers and that they were not applicable to the disbelievers, but this view is rejected by the majority of scholars: As evidence, they cited the Words of Allāh (ﷻ), **﴿who divorce their wives by *dhihār*﴾** saying that the Muslim Ummah do not practise *dhihār*, and therefore they are not included in this address. Ibn Al-Qayyim said: "Allāh (ﷻ) has belied those who practised *dhihār* in three places: (i) In His Words: **﴿They cannot be their mothers﴾**, rejecting their claims. (ii) Secondly, in His Word: **﴿And verily, they use words both iniquitous﴾**. (iii) Thirdly, He (ﷻ), said: **﴿and false﴾** meaning a lie. Lastly, it (*dhihār*) is forbidden; and this is simply because it is a lie, and the evidences for its forbiddance are five:

1) Allāh (ﷻ), All-High has described it as iniquitous.
2) He (ﷻ), All-High has called it a lie.
3) He (ﷻ), All-Glorified, has ordained for it an expiation, and if it were not a sin, He (ﷻ) would not have done so.
4) Allāh (ﷻ), says: **﴿This are you admonished to perform﴾** - and admonition is only in those matters, which are not permissible.
5) Allāh (ﷻ) says: **﴿But truly, Allāh is All-pardoning, All-Forgiving﴾** and pardon and forgiveness are only granted from sins."

﴿They cannot be their mothers: None can be their mothers except those who gave birth to them﴾ - Ibn Katheer said: "That is, a man's wife cannot become as his mother because of a man's saying: "You are to me as my mother," or "like my mother," or "as the back of my mother," or other like sayings; his mother is none other than she who bore him and this is why Allāh (ﷻ)

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[71] *Salaf*: The pious, early generations of Muslims.

says: ﴿And verily, they use words both iniquitous and false﴾ - That is, loathesome, baseless, detestable words.

﴿But truly, Allāh is All pardoning, Most Forgiving﴾. That is, concerning those sins which you committed in the *Jāhiliyah*, and also concerning that which slips unintentionally from the tongue, as was related by Abū Dāwood that the Messenger of Allāh (ﷺ) heard a man saying to his wife: "O my sister!" and he said: "Is she your sister then?" and this question was rhetorical, expressing dislike of the man's saying, but it does not mean that the woman became forbidden to him, because he said it without meaning "You are as my sister to me" for if he had intended this, she would have become forbidden to him,[72] because, in this context, there is no difference between the mother and sister, or any other woman forbidden to a man.

﴿But those who pronounce the word *dhihār* to their wives, then return to the words they uttered﴾ - Scholars have disagreed as to the meaning of His Words: ﴿then return to the words they uttered﴾ - Some people said that it means that they repeat them, but this saying is baseless - it was the opinion of Ibn Ḥazm amongst others. According to Ash-Shāfi'e, it means that he holds on to her for a time after making *dhihār*, during which period he may divorce her, but he does not do so. Imām Aḥmad said that it means that he returns to having sexual relations with her or that he intends to do so, but she is not permissible for him until he makes expiation. It is also related from Mālik that he said it means he intends to have intimate relations with her or he abstains from them; also reported from Mālik is that it means sexual intercourse. Abū Ḥaneefah said that it means that he resorts to *dhihār* again after it was forbidden to him, and that when a man makes *dhihār* of his wife, she is forbidden to him until he makes expiation. It is reported on the authority of Sa'eed Ibn Jubair (رحمه الله) that he said: "It means that they wish to return to sexual relations with their wives which they have made

[72] That is, until he had performed the required expiation.

forbidden to themselves (by their words). Al-Ḥasan Al-Baṣrī said that it means (resuming) contact with the wife's sexual organs, and he considered that there was no objection to all forms of sexual contact except intercourse, until such time as expiation was made."

Aṭ-Ṭabarī said: "﴿then return to the words they uttered﴾ - till, in order that they may make permissible for themselves once more, that which they had previously forbidden to themselves from amongst the things which Allāh (ﷻ) had made permissible for them."

Ibn Katheer says: ﴿before they touch each other﴾ - 'Alī Ibn Abī Ṭalḥah said, on the authority of Ibn 'Abbās[73], that touching here refers to sexual intercourse and this was also said by 'Atā', Az-Zuhrī, Qatādah and Muqābil Ibn Ḥayyān, but Az-Zuhrī also held that: It is not permissible for him to kiss her or even touch her until he makes expiation. It has also been reported from the scholars of ḥadīth, from 'Ikrimah on the authority of Ibn 'Abbās (رضي الله عنه) that a man said: "O Messenger of Allāh (ﷺ)! I have made *dhihār* of my wife, then I had intercourse with her before making expiation." He asked: "What made you do that, may Allāh (ﷻ) have mercy on you?" He replied: "I saw her ankle-bracelet (shining) in the moonlight." The Prophet (ﷺ) said: "Then do not approach her (again until) you have fulfilled the commandments of Allāh (ﷻ)" (At- Tirmidhī said that this ḥadīth is *ḥasan-ṣaḥeeḥ ghareeb*. It was also narrated by Abū Dawood and An-Nasā'i in a *mursal*[74] form, which, according to An-Nasā'ī, is more likely.)

﴿must free a slave﴾ - That is, he must completely free a slave from bondage before he has intimate relations with his wife; and here, the order to free a slave is open, not confined to a Muslim

[73] See footnote no. 40.

[74] *Mursal:* A ḥadīth whose *sanad* is broken after mention of the *Tābi'ī* (one who met and heard from one or more Companions), and therefore does not tell us which Companion heard it from Allāh's Messenger (ﷺ) nor even if the *Tābi'ī* heard it from a Companion, rather than another *Tābi'ī*, such ḥadīths are considered weakby scholars of ḥadīth.

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"neck", as it is in the case of expiation for murder. Ash-Shāfi'e considered the two cases to be the same in that both were ordered to free a slave as expiation; and in this, he held the exact opposite to the opinion of Imām Mālik, based on the ḥadīth in which the Messenger of Allāh (ﷺ) said, concerning the black slave-girl:

"Free her, for verily, she is a believer." (Narrated by Aḥmad in his *Musnad* and Muslim in his *Ṣaḥeeḥ*)

It is reported on the authority of Ibn 'Abbās (رضي الله عنهما) that a man came to the Messenger of Allāh (ﷺ) and said- "I have made *dhihār* of my wife, then I had intercourse with her before making expiation." The Messenger of Allāh (ﷺ) said:

"Did not, Allāh (سبحانه وتعالى) say: ﴿before they touch each other﴾?" The man replied "I was attracted to her." He said: "Refrain, until you have made expiation." (Narrated by Al-Bazzār)

It is important from the point of view of *fiqh*[75] to note that he ordered the man to make but one expiation.

Aṭ-Ṭabarī said; "Touching here means sexual intercourse." Ibn Katheer said: "﴿This are you admonished to perform﴾ - That is, by this will you recompense (for your sin)."

﴿And Allāh is Well-Acquainted with all that you do﴾ - That is, Well-acquainted with what is most beneficial for you, All-knowing concerning your circumstances.

﴿And if any has not [the means], he must fast for two months consecutively﴾ Before they have sexual relations.

﴿But if any is unable to do so, he must feed sixty poor persons﴾ A number of authentic ḥadīth have been reported in relation to this, such as those narrated in the *Ṣaḥeḥain*, relating the story of the man who had intercourse with his wife during the month of Ramaḍān.

﴿This, that you may show your faith in Allāh and His Messenger﴾

[75] *Fiqh*: Islāmic Jurisprudence.

- That is, this, our Law is prescribed for this reason.

Aṭ-Ṭabarī says: ﴿This that you may show your faith in Allāh and His Messenger﴾ - He (سبحانه وتعالى) says: "I have ordained this for those who make *dhihār* of their wives, in order that you should believe in Allāh (سبحانه وتعالى) and know Him, and that you may stop such lies and falsehoods."

Ibn Katheer says: "﴿Those are the limits of Allāh﴾ - That is, the things which He (سبحانه وتعالى) has forbidden, so do not infringe them.

﴿For the disbelievers, there is a grievous punishment﴾ - That is, those who do not have faith, nor do they stick to the Laws of this Religion, do not expect that they will be amongst those saved from disaster - No! The matter is not as they suppose: For them is a painful torment in this world and in the Hereafter."

Concerning Allāh's Words:

﴿ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَٰقَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوٓاْ أَزَاغَ اللَّهُ قُلُوبَهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَٰسِقِينَ ۝ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَٰبَنِي إِسْرَٰٓءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي اسْمُهُۥٓ أَحْمَدُ فَلَمَّا جَآءَهُم بِالْبَيِّنَٰتِ قَالُواْ هَٰذَا سِحْرٌ مُّبِينٌ ﴾ (الصف – الآية : ٥-٦)

﴿And [remember] when Mūsā said to his people: "O my people! Why do you seek to harm me, though you know that I am the Messenger of Allāh [sent] to you?" Then when they went astray, Allāh made their hearts go astray, for Allāh guides not those who are rebellious transgressors. And [remember] when 'Eesa, the son of Maryam said: "O children of Israel! I am the Messenger of Allāh [sent] to you, concerning the *Taurah* [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad [same as Muhammad in Arabic]." But when he came to them with Clear Signs, they said: "This is naught but evident sorcery."﴾ (Qur'ān 61: 5-6)

Ibn Katheer says: Allāh (ﷻ) informs us about His slave and Messenger, and the one to whom He (ﷻ) spoke, Mūsā (عليه السلام), the son of 'Imrān that he said to his people: ﴿"Why do you seek to harm me, though you know that I am the Messenger of Allāh [sent] to you?"﴾ That is, why do you wrong me, when you know that the Message which I bring to you is the Truth? And in these words is a consolation for Allāh's Messenger (ﷺ) who was likewise subjected to ill-treatment by the disbelievers from among his own people and others, so Allāh (ﷻ) commands him to be patient and forebearing - and this is why he said: "May Allāh's Mercy be upon Mūsā (عليه السلام) He was subjected to greater hurt than this, and still, he was patient." And in it, is a forbiddance for the believers from causing harm to the Prophet (ﷺ), as Allāh (ﷻ) says:

﴿ يَأَيُّهَا الَّذِينَ آمَنُواْ لاَ تَكُونُواْ كَالَّذِينَ آذَوْاْ مُوسَىَ فَبَرَّأَهُ اللّهُ مِمَّا قَالُواْ وَكَانَ عِندَ اللّهِ وَجِيهاً ﴾ (الأحزاب – الآية : ٦٩)

﴿O you who believe! Be not like those who caused harm to Mūsā, but Allāh cleared him of what they said [against him]: And he was honourable in Allāh's sight.﴾ (Qur'ān 33: 69)

﴿Then when they went astray, Allāh made their hearts go astray﴾ - That is, when they departed from the path of truth - even though they knew it – Allāh (ﷻ) sent their hearts away from guidance and filled them with doubt, confusion and disappointment, as in His Words:

﴿ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (الأنعم – الآية : ١١٠)

﴿We shall turn their hearts and their eyes [away from faith] even as they refused to believe in this [Qur'ān] in the first instance: We shall leave them in their tresspasses to stumble blindly.﴾ (Qur'ān 6: 110)

and His Words:

﴿ وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىَ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىَ وَنُصْلِهِ جَهَنَّمَ وَسَآءَتْ مَصِيراً ﴾ (النساء – الآية : ١١٥)

﴿And whosoever contends with the Messenger even after Guidance has been plainly conveyed to him, and follows a path other than that becoming to men of faith, We shall leave him in the path he has chosen, and land him in Hell, - what an evil refuge!﴾ (Qur'ān 4: 115)

And this is why He (ﷻ) says, in this verse: ﴿For Allāh guides not those who are rebellious transgressors﴾.

Ibn Al-Qayyim says: "﴿Then when they went astray, Allāh (ﷻ) made their hearts go astray﴾ - And He (ﷻ) said, concerning His slaves who asked that He (ﷻ) confirm them upon the path of Guidance, that they said: ﴿O our *Rabb*! Send not our hearts astray now, after You have guided us﴾ The root meaning of the Arabic word *zaigh* (used in the verse) is *māil* (meaning to incline or to deviate), such as the saying: "*Dhagat Al-shams*" (the sun has declined) - and so the (derived stem of the) verb *Azāgaha* when applied to the heart means to make it deviate, or send it astray. And *zaigh* may be applied to the heart and the eyes" – Allāh (ﷻ), says:

﴿ إِذْ جَآءُوكُمْ مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الأَبْصَـارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللّهِ الظُّنُونَا ﴾ (الأحزاب – الآية : ١٠)

﴿And behold! The eyes *Dhagat* (declined) and the hearts rose up to the throats, and you were harbouring doubts about Allāh.﴾ (Qur'ān 33:10)

﴿And [remember] when 'Eesa the son of Maryam said: "O children of Isra'el! I am the Messenger of Allāh [sent] to you, confirming the *Taurah* [which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad"﴾. That is, the *Taurah* had already foretold my coming, and I am the confirmation of what it foretold, and I bring you tidings of one who will come after me: He is the unlettered Arab Prophet and Messenger (ﷺ) from Makkah, whose name is

Aḥmad. So 'Eesa (عليه السلام), the seal of the Prophets of the children of Isra'el, stood before the people of Isra'el and gave them tidings of the coming of Muhammad (ﷺ) and he is Aḥmad, the seal of all the Prophets and Messengers, after whom there will be no new Messenger or Prophet - and nothing better has been narrated in this regard than the report of Bukhārī, on the authority of Muhammad Ibn Jubair Ibn Mat'am who reported that he heard his father say: "I heard the Messenger of Allāh (ﷺ) say:

"Verily, I have (a number of) names: I am Muhammad (ﷺ); I am Aḥmad, I am *Al-Māḥi*,[76] by whom Allāh (ﷻ) eradicates, I am *Al-Ḥāshir*,[77] who gathers the people at His feet; and I am *Al-'Āqib*."[78] (Muslim narrated something similar from the ḥadīth of Az-Zuhrī.)

It is reported from Abū Mūsā (رضي الله عنه) that he said: "The Messenger of Allāh (ﷺ) called himself by a number of names, which we have memorized: He said: "I am Muhammad (ﷺ); I am Aḥmad, *Al-Ḥāshir, Al-Maqfī*,[79] The Prophet of mercy, of repentance and of war" (Narrated by Abū Dāwood Aṭ-Ṭayālisi) This was also reported by Muslim from the ḥadīth of Al-'Amash, on the authority of 'Amr Ibn Murrah. Allāh (ﷻ), says:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوباً عِندَهُمْ فِي التَّوْرَاةِ وَالإِنجِيلِ ﴾ (الأعراف – الآية : ١٥٧)

﴿Those who follow the Messenger, the unlettered Prophet, whom they find mentioned [in the scriptures] with them: In the *Taurah* and the *Injeel*﴾ (Qur'ān 7: 157) and He (ﷻ) says,

[76] *Al-Māḥi*: The Eraser.

[77] *Al-Ḥāshir*: The Gatherer.

[78] *Al-'Āqib*: The Successor.

[79] *Al-Maqfī*: He who is followed.

﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَآ آتَيْتُكُم مِّن كِتَابٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوٓاْ أَقْرَرْنَا قَالَ فَاشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ الشَّاهِدِينَ ﴾ (آل عمران – الآية : ٨١)

﴿Behold! Allāh took the Covenant of the Prophets, saying: "I give you a Book and Wisdom: Then comes to you a Messenger, confirming what is with you; So believe in him and render him assistance." Allāh said: "Do you agree and take this, My Covenant as binding upon you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses"﴾ (Qur'ān 3: 81)

﴿But when he came to them with Clear Signs, they said: "This is evident sorcery!"﴾ - Ibn Juraij and Ibn Jareer said: ﴿But when he came to them﴾ - That is, Aḥmad whose advent was foretold, and whose praises were sung in the previous centuries; yet when he came with the Clear Signs, the disbelievers and the rejectors said: ﴿This is evident sorcery!﴾.

Concerning Allāh's Words:

﴿ مَثَلُ الَّذِينَ حُمِّلُواْ التَّوْرَاةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُواْ بِآيَاتِ اللّهِ وَاللّهُ لاَ يَهْدِي الْقَوْمَ الظَّالِمِينَ ۞ قُلْ يَأَيُّهَا الَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ۞ وَلاَ يَتَمَنَّوْنَهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ ۞ قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلاَقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴾ (الجمعة – الآية : ٥-٨)

﴿The similitude of those who were entrusted with the *Taurah*, but who subsquently failed is that of a donkey, which carries a load of

books. Evil is the similitude of people who reject the Signs of Allāh: And guides not the wrongdoers. Say: "O, you Jews! If you claim that you are the friends of Allāh, to the exclusion of [other] men, then wish for death - if you are truthful!" But never will they wish for it, because of what their hands have sent before them! And Allāh knows well of those who do wrong. Say: "Verily, the death from which you flee will surely overtake you: Then will you be sent back to the Knower of things unseen and open: And He will tell you the things that you did") (Qur'ān 62: 5-8)

Ibn Katheer says: "Allāh (ﷻ) says, in censure of the Jews, who were given the *Taurah* and entrusted with them the obligation of acting in accordance with it, but did not do so, that they are like the donkey which carries scriptures on its back: That is, like a donkey which carries books, yet he knows not what is in them - carrying them in a strictly literal sense, without knowing what it he is carrying. Likewise, they (the Jews) carry the book which they were given, and which they memorized in speech, but which they did not comprehend, nor do they act in accordance with it. Instead, they falsified it, corrupted it and replaced parts of it - and their situation is worse than that of the donkey, because the donkey is not blessed with understanding, while they have been given the power of understanding, but they do not use it: This is why, Allāh (ﷻ), says:

﴿ أُولَـٰئِكَ كَالأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَـٰئِكَ هُمُ الْـغَافِلُونَ ﴾ (الأعـراف – الآية: ١٧٩)

﴿They are like cattle - no, more misguided: for they are heedless [of warning]﴾ (Qur'ān 7: 179)

Ibn Jareer says: "**﴿The similitude of those who were entrusted with the *Taurāh*﴾** - That is, the Jews and Christians - they were given it and they were ordered to act in accordance with it.

﴿but who subsequently failed﴾ -That is, they failed to act upon what is contained therein."

Ibn Al-Qayyim says: "Allāh (ﷻ), compares the one who carries His Book, that he may believe in it, act upon it and call (the people) to it, but who then fails to do so, neglecting to "bear" it except in a literal sense, reciting it, without putting it into practice and without understanding, without obeying it, without judging in accordance with it and without fulfilling its commands - to a donkey who carries a load of books or scriptures, without knowing what is in them. So the benefit which he receives from them is that he carries them on his back no more. And the one who "bears" it in only a literal sense is exactly like that donkey, which bears the books on its back. And this similitude, though it may have been revealed concerning the Jews, is equally applicable to anyone who "bears" the Qur'ān and neglects to act upon it, does not fulfill his obligations towards it and does not take care of it."

Ibn Katheer says: "And Allāh (ﷻ), says (concerning those people) here:

﴿Evil is the similitude of people who reject the Signs of Allāh﴾ Imām Aḥmad reports, on the authority of Ibn 'Abbās, that the Messenger of Allāh (ﷺ) said:

"Whoever spoke on Friday, while the Imām is delivering the lecture, is like a donkey, carrying a load of books; and whoever said to him: "Be silent!" - there is no Friday prayer (recorded) for him."

"**﴿Say: "O you Jews! If you claim that you are the beloved ones of Allāh, to the exclusion of [other] men, then wish for death - if you are truthful!"﴾** That is, if you claim that you are following Guidance, and that Muhammad (ﷺ) and his Companions are astray, then pray for death for whichever of the two sides is astray - if you are truthful in this claim of yours."

Aṭ-Ṭabarī, however, held that the verse means - If you are the beloved ones of Allāh (ﷻ), then wish for death, that you may find rest from the trials and tribulations of this world and partake of the refreshments of Paradise.

﴿But never will they wish for it, because of what their hands have sent before them!﴾ - Ibn Katheer says: "That is, because of the evil, wrongdoing and disbelief of which they are guilty."

﴿And Allāh knows well those who do wrong﴾ We have already spoken in (the *tafseer* of) *Sūrat Al-Baqarah* about this *mubāhalah*[80] of the Jews, concerning the Words of Allāh (ﷻ):

﴿ قُلْ إِن كَانَتْ لَكُمُ الدَّارُ الآخِرَةُ عِندَ اللّهِ خَالِصَةً مِّن دُونِ النَّاسِ فَتَمَنَّـــوُاْ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ ۞ وَلَنْ يَتَمَنَّوْهُ أَبَداً بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللّهُ عَلِيـــمٌ بِالظَّالِمِينَ ۞ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَىَ حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُواْ يَـــوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِ مِنَ الْعَذَابِ أَن يُعَمَّرَ وَاللّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴾ (البقرة – الآية : ٩٤-٩٦)

﴿Say: "If the abode of the Hereafter with Allāh is especially for you, and not for any other men, then wish for death - if you are sincere." But they will never wish for it, because of what their hands have sent forward. And Allāh knows well of those who do wrong. You will indeed find them, of all people, most greedy of life - even more than the idolaters: Each one of them wishes that he could be alive for a thousand years, but the grant of such life will not save him from the punishment [of the Hell-Fire], for Allāh sees well all that they do﴾ (Qur'ān 2: 94-96)

And we have already explained that what is meant here is to invoke death upon those who are astray amongst a people, or against those with whom there is a dispute, as in the *mubāhalah* of the Christians (mentioned) in *Sūrat Āli 'Imrān*:

﴿ فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْاْ نَـــدْعُ أَبْنَآءَنَـــا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَةُ اللّـــهِ

[80] *Mubāhalah*: The saying of one person or one group to another: "If what you claim is true, then let us ask that He (ﷻ) curse whichever of us is astray."

عَلَى الْكَاذِبِينَ ﴾ (آل عمران – الآية : ٦١)

﴿And whoever disputes with you in this matter after knowledge has come to you, say: "Come! Let us call our sons and your sons, our women and your women, ourselves and yourselves: Then let us supplicate [Allāh] and invoke Allāh's curse upon those who lie."﴾ (Qur'ān 3: 61) [81]

And the *mubāhalah* of the polytheists (mentioned) in *Sūrat Maryam*:

﴿ قُلْ مَن كَانَ فِي الضَّلاَلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَـــنُ مَدّاً ﴾ (مريم – الآية : ٧٥)

﴿Say: "Whoever goes astray, the Most Beneficent extends [a rope] to them"﴾ (Qur'ān 19: 75)

Imām Aḥmad reports, on the authority of Ibn 'Abbās (ﷺ) that he said: "Abū Jahl - may Allāh (ﷻ) curse him-said: "If I see Muhammad (ﷺ) near the Ka'bah, I will tread upon his neck." The Messenger of Allāh (ﷺ) said:

"If he does so, the angels will surely seize him before witnesses; and were the Jews to wish for death, they would die and see their places in the Hell-fire- and were those who make *mubāhalah* with the Messenger of Allāh (ﷺ) to go out, they would return to find no families and no wealth." (This was also narrated by Bukhārī, At-Tirmidhī, and An-Nasā'ī)

﴿Say: "Verily, the death from which you flee will truly overtake you: Then will you be sent back to the Knower of things unseen and open: And He will tell you the things that you did."﴾ - This is like the Words of Him, in *Sūrat An-Nisā'*:

﴿ أَيْنَمَا تَكُونُـــواْ يُدْرِككُّمُ الْمَـــوْتُ وَلَوْ كُنتُـــمْ فِي بُرُوجٍ مُّشَيَّدَةٍ ﴾

(النساء–الآية : ٧٨)

[81] Bukhārī, amongst others, reports that a Christian delegation came to the Prophet (ﷺ) in the tenth year of the Hijrah, from Najran, in Arabia. They debated with the Messenger of Allāh (ﷺ) the status of 'Eesa (عليه السلام), and the Christian's contention that he is the son of Allāh (ﷻ). The Prophet (ﷺ) proposed a *mubāhalah*, but the Christians refused.

﴿"Where-so-ever you may be, death will find you, even if you are in towers, built up high!"﴾ (Qur'ān 4: 78)

At-Ṭabaranī reports, on the authority of Al Ḥasan Ibn Samrah, in a *marfoo'* [82] form: "The likeness of the one who flees from death is as the likeness of a snake which is asked by the earth to pay its debt, at which the snake huffles on its way, until, tired and breathless, it enters its hole: Then the earth says to it: "O snake! (Pay me) my debt. Then the snake becomes flatulent (with fear), and remains like that, until its neck breaks and it dies."

Concerning Allāh's Words:

﴿ يَأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ الْعِدَّةَ وَاتَّقُواْ اللَّـهَ رَبَّكُمْ لاَ تُخْرِجُوهُنَّ مِن بُيُوتِهِنَّ وَلاَ يَخْرُجْنَ إِلاَّ أَن يَأْتِينَ بِفَاحِشَـةٍ مُّبَيِّنَـةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لاَ تَدْرِى لَعَـلَّ اللَّـهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْراً ۞ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُواْ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُواْ الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً ۞ وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَـالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً ﴾ (الطلاق – الآية : ١-٣)

﴿O Prophet! When you divorce women, divorce them at their *'iddah* [waiting period of three menses before returning to the same husband or getting married to another one] and count the *'iddah*. And fear Allāh, Your *Rabb*, and turn them not out of their homes, nor shall they leave, except in case they are guilty of open *fāḥishah* [grave sin e.g. adultery]. And those are the set limits of Allāh. And whosoever transgresses the set limits of Allāh then indeed, he has wronged himself. You know not,

[82] *Marfoo'*- With a *sanad* reaching to the Prophet (ﷺ).

it may be that Allāh will bring some new thing to pass. Then when they are about to fulfil their term appointed, either take them back in a kindly manner, or part with them in a kindly manner. And take for witness two just persons from among you, and establish the *shahādah* [Islāmic testimony] for Allāh. That will be an admonition given to him who believes in Allāh and the Last Day. And whosoever fears Allāh, He will make a way out for him. And He will provide him from whence he would never imagine. And whosoever trusts in Allāh, then He will suffice him. Verily, Allāh will accomplish his purpose. Indeed, Allāh has set a measure for all things.﴾ (Qurān 65: 1-3)

﴿O, Prophet! When you divorce women, divorce them at their *'iddah* and count the *'iddah*﴾ An-Nesaborī says: It was reported by Qatādah, on the authority of Anas (رضي الله عنه) that he said: Allāh's Messenger (ﷺ) divorced Ḥafsah, after which Allāh (ﷻ) revealed this verse: And it was said to him: ﴿"Return her [to you] for verily, she fasts much and stands [at night] in prayer much, and she is one of your wives in Paradise."﴾

As-Suddī said: "This verse was revealed concerning 'Abdullāh Ibn 'Umar (رضي الله عنه) because he divorced his wife during her menstrual period, and so the Messenger of Allāh (ﷺ) ordered him to take her back and keep her until she was purified from her menses, then after she had had another menstrual period and was purified from it, he might divorce her, if he wished-without having sexual relations with her for that is the *'iddah* which Allāh (ﷻ) has ordained."

Ibn Katheer says: "The Prophet (ﷺ) is addressed first, as a mark of respect and honour, then the Muslim Ummah in general is addressed, as Allāh (ﷻ) says: ﴿O you Prophet! When you divorce women, divorce them at their *'iddah*﴾" It is reported on the authority of - Anas (رضي الله عنه), that the Prophet (ﷺ) divorced Ḥafsah, and that she returned to her family, and so Allāh (ﷻ), revealed: ﴿O you Prophet! When you divorce women, divorce them at their *'iddah*﴾ and then it was said to him: "Take her back, for she fasts often and stands in prayer much, and she is one of your wives in Paradise." (Narrated by Ibn Abī Ḥatim) This was also reported

by Ibn Jareer, on the authority of Qatādah in a *mursal* form; and it has been reported from more than one source that Allāh's Messenger (ﷺ) divorced Ḥafsah, then took her back.

Bukhārī reports, on the authority of 'Abdullāh Ibn 'Umar (رضي الله عنه) - that he divorced his wife during her period, and 'Umar (رضي الله عنه) informed the Messenger of Allāh (ﷺ) of this, at which he became angry with Ibn 'Umar (رضي الله عنه), and said:

"He must take her back, and keep her until she becomes purified from her menses, then let her complete another menstrual period and become purified from it, and if (at this time), he still wishes to divorce her, then he may do so - while she is purified, and without touching her (i.e. being intimate with her), and that is the *'iddah* which Allāh (ﷻ) has ordained." (Bukhārī)

This is how Bukhārī reported it here, and he has reported it in connection with other topics in his book; as for Muslim, his wording is: "...and that is the *'iddah* which Allāh (ﷻ) has ordained for the divorce of women." It has also been reported from many other sources, in many other books and collections of ḥadīth, and with numerous different wordings.[83] But the most correct of them is that reported by Muslim, in which Ibn 'Umar was asked: "What do you say about a man who divorces his wife while she has her monthly period?" He replied: "Ibn 'Umar divorced his wife when she had her period, during the lifetime of Allāh's Messenger (ﷺ) and he said: "must take her back," - and he did so – "Then, when she is purified, let him divorce her or keep her." Ibn 'Umar said: "and the Prophet (ﷺ) recited: "﴿O you Prophet! When you divorce women, divorce them at their *'iddah*﴾ Al-'Āmash reported, on the authority of 'Abdullāh, concerning the Words of Him: ﴿divorce them at their *'iddah*﴾: "(It means) when she is pure (from menses) and he has not been intimate with her." The same thing was reported from Ibn 'Umar (رضي الله عنه), 'Atā', Mujāhid, Al Ḥasan, Ibn Sereen, Qatādah, Maimoon

[83] That is, without altering the essential meaning of the ḥadīth.

Ibn Mihrān and Muqātil Ibn Ḥayyān; and it is attributed also to 'Ikrimah and Aḍ-Ḍaḥḥāk. 'Alī Ibn Abī Ṭalḥah reported on the authority of Ibn 'Abbās (رضي الله عنه), concerning the Words of Him: ﴿divorce them at their *'iddah*﴾ - that it means: "He should not divorce her when she has her menstrual period, nor when she is pure, if he has been intimated with her- instead, he should leave her until she has a second menstrual period and is purified from it - then he should pronounce divorce upon her one time. 'Ikrimah said: ﴿divorce them at their *'iddah*﴾ - The *'iddah* means the purification and the menstrual period. So that she is not divorced when she is clearly pregnant, nor when it is not sure if she is pregnant or not. And it is from here (i.e.) that the scholars of *fiqh*[85] have formulated the rulings on divorce, dividing it into two categories: divorce according to the Sunnah and innovatory divorce (*bid'ah*); the Sunnah being to divorce her when she is purified from menses, without having sexual intercourse with her and without her being pregnant, while the innovatory kind is to divorce her while she has her period, or when she is purified, but after he has had sexual intercourse with her, and he does not know whether she is pregnant or not; and there is a third kind of divorce, which is neither Sunnah nor *bid'ah*: this is the divorce of the minor, or the woman who cannot conceive, or the woman whose marriage has not been consummated. The details of this discussion can be found in the books of *Usool Al-Fiqh* [86] and Allāh (ﷻ) knows best."

﴿and count the *'iddah*﴾ - According to Aṭ-Ṭabarī, it means: Memorize it, that is, memorize carefully the time at which the divorce was pronounced, so that, if the prescribed period (*'iddah*) expires, it is permissible for her to marry.

Ibn Katheer says: "﴿and count the *'iddah*﴾ - commit it to memory, and know the date of its beginning and the date of its ending, in order that the *'iddah* is not unduly prolonged, thus

[85] *Fiqh*: Islāmic Jurisprudence.

[86] *Usool Al-Fiqh*: Principles of *fiqh*.

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[85] *Fiqh*: Islāmic Jurisprudence.

[86] *Usool Al-Fiqh*: Principles of *fiqh*.

preventing her from (re-) marrying."

﴿and fear Allāh your *Rabb*﴾ - That is, in this matter.

﴿and turn them not out of the homes, nor shall they leave﴾. That is, during the period of her *'iddah*, the obligation to house her rests upon the husband so long as it lasts- therefore, he is not within his rights to expel her, nor is she within her rights to vacate the house of her own accord, as she is still under the care of her husband.

﴿except in case they are guilty of open *fāḥishah*﴾ - That is, they must not vacate their houses unless they have clearly commited *fāḥishah*; and *fāḥishah* includes adultery, according to Ibn Mas'ood, Ibn 'Abbās, Sa'eed Ibn Al-Musayyib, Ash-Sh'abī, Al-Ḥasan, and many others. It also includes actions such as disobedience to the husband, or maligning his family, using foul and obscene language, or saying or doing things which hurt them; this was said by Ubayy Ibn Ka'b, Ibn 'Abbās, 'Ikrimah and others.

Aṭ-Ṭabarī says about: ﴿except in case they are guilty of open *fāḥishah*﴾ - That is, do not expel them from their houses unless they are guilty of *fāḥishah* - openly, before witnesses. And the meaning of *fāḥishah* here is: Every deed which exceeds the limits [of Allāh (ﷻ)], such as adultery, theft, maligning her in-laws, vacating her house, while she is still in her *'iddah*. And should she be guilty of any of these things while she is in her *'iddah*, her husband will have the right to expel her from her house.

﴿and those are the set limits of Allāh﴾ - Ibn Katheer says: "That is, His Laws and the things which He (ﷻ) has forbidden."

﴿And whosoever transgresses the set limits of Allāh﴾ - That is, whosoever departs from them, or transgresses them, in favour of other "limits", and disobeys them, ﴿then indeed, he has wronged himself﴾ by so doing.

﴿You know not, it may be that Allāh will bring some new thing to pass﴾ - That is, We have ordained that the wife will remain in the house of her husband for the period of her *'iddah* that, haply, he may regret his decision to divorce her, and Allāh (ﷻ) may

place in his heart the desire to take her back - and this would be easier and more convenient (for both parties).

Az-Zuhrī reported, on the authority of Fāṭimah Bint Qais, that she said, regarding the Words of Allāh (ﷻ): ﴿You know not, it may be that Allāh will bring some new thing to pass﴾: "(It means) *ar-raj'ah*."[87] This was also said by Ash-Sh'abī, 'Atā', Qatādah, Aḍ-Ḍaḥḥāk, Muqātil Ibn Ḥayyān and Aṭh-Ṭhawrī; and it is from these verses that some of the *Salaf* and those who followed them, such as Imām Aḥmad Ibn Ḥanbal deduced that the obligation of the husband to house the divorcee is not incumbent in the case of the *mabtotah*[88] that is, the one who is cut off, and likewise the widow. They also drew support from the ḥadīth of Fāṭimah Bint Qais Al Fahriyah, whose husband, Abū 'Amr Ibn Hafs divorced her for the third time, while he was absent, on a journey in Yemen. He communicated this to her by letter, which was delivered by a person whom he appointed to act on his behalf, along with money for her support, but she refused it. When Abū 'Amr heard of this, he said: "By Allāh (ﷻ)! You have no rights of financial support from us." So she went to the Messenger of Allāh (ﷺ) and he said: "He is not obliged to support you." In Muslim's report, he (ﷺ) added: "or to house you," and he ordered her to spend her *'iddah* in the house of Umm Shareek, then he said: "That woman is visited by my Companions - spend your *'iddah* in the house of Ibn Umm Maktoom, for he is a blind man, and you may uncover yourself (without him seeing)." This was also reported by Imām Aḥmad, from another source, and with different wording.[89] Aṭ-Ṭabaranī also reported something similar, as did An-Nasā'ī.

﴿Then when they are about to fulfil their term appointed, either take them back in a kindly manner, or part with them in a kindly manner﴾ Allāh (ﷻ) says that when the women complete their

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[87] *Ar-Raj'ah*: Reconciliation and re-marriage following divorce.

[88] *Mabtotah*: The divorced wife, who cannot be taken back.

[89] But with the same meaning.

'iddah, that is, approach the end of it, then it is for the husband to keep her with him - and this is her return to the bond of matrimony, and he continues with her as it was before.

"﴿Take them back in a kindly manner﴾ - That is, do right to her with friendship and companionship."

Aṭ-Ṭabarī says regarding: "﴿take them back in a kindly manner﴾ - That is, by *raj'ah*: Take them back, if you wish."

﴿or part with them in a kindly manner﴾ Or, the husband may decide to part with her, also with kindness: That is, without argument, reproach or harshness rather, he should divorce her in a good and pleasant manner."

Aṭ-Ṭabarī says regarding "﴿or part with them in a kindly manner﴾ -That is, leave them to complete their *'iddah*."

﴿And take for witness two just persons from among you﴾ Ibn Katheer says: "That is, (witnesses) to the *raj'ah*, if you decide upon that, as reported by Abū Dāwood and Ibn Mājah. On the authority of 'Imrān Ibn Ḥusain, who was asked about the man who divorces his wife, then he is intimate with her, without witnesses to the divorce or the reconciliation." He said: "She was not divorced in accordance with the Sunnah, nor was she reconciled in accordance with the Sunnah. So call witnesses to her divorce or to her reconciliation, and do not repeat it (i.e. divorce and *raj'ah*, without witnesses)."

Ibn Juraij reports that 'Atā' used to say; "﴿and take for witness two just persons from among you﴾ Neither marriage, nor divorce, nor *rij'ā*[90] are permissible without just witness, as Allāh (ﷻ) has said unless there is a valid excuse."

﴿And establish the *shahādah* for Allāh﴾ - Aṭ-Ṭabarī says: "That is, perform it (the divorce or the reconciliation) in righteousness and truth." ﴿That will be an admonition given to him who believes in Allāh and the Last Day﴾ Ibn Katheer says: "That is, that which We have ordained concerning the witnesses and establishing the *shahādah*: Those who truly believe in Allāh (ﷻ) and the Last Day

[90] *Rij'ā*: *Raj'ah*.

- that it is ordained - and who fear the punishment of Allāh (ﷻ) Hereafter will obey these commandments. Based upon this, Imām Ash-Shāfi'e deduced in one of his two sayings on the matter - that the presence of witnesses to any reconciliation is obligatory, just as it is in the case of marriage; and a number of the scholars have said this. Those who do so, hold the opinion that the reconciliation is not valid without witnesses."

﴿And whosoever fears Allāh, He will make a way out for him. And He will provide him from whence he would never imagine﴾ - That is, whoever fears Allāh (ﷻ) in all that has been ordained for him, and abstains from all that has been forbidden to him, Allāh (ﷻ) will make a way out of his problems for him, and He (ﷻ) will provide for him from whence he would never imagine - that is, a quarter from which he would never expect.

Imām Aḥmad reports, on the authority of Abū Dharr (رضي الله عنه), that he said: "Allāh's Messenger (ﷺ) used to recite to me this verse: ﴿And whosoever fears Allāh, He will make a way out for him. And He will provide him from whence he would never imagine﴾ until he reached the end of it, and then he said: "O Abū Dharr (رضي الله عنه)! What would you do if you were forced to leave Makkah?" He said: "With calmness and equanimity, I would proceed to *Ash-Shām*[91] and the Holy Land." He then asked: "And what would you do if you were forced to leave *Ash-Shām*?" He replied: "In that case, by Him Who sent you with the Truth! I would put my sword on my shoulder." He said: "Or, better than that..." Abū Dharr repeated: "Or better than that?" He said: "Listen and obey (your leader) even if he were an Ethiopian slave."

Ibn Abī Ḥātim reports, on the authority of Shateer Ibn Shakī, that he said: "I heard 'Abdullāh Ibn Mas'ood (رضي الله عنه) say: "Verily, the most comprehensive verse in the Qur'ān is: ﴿Verily, Allāh has enjoined justice and *iḥsān*[92]﴾ and verily, the greatest verse

[91] *Ash-Shām*: The area covering modern-day Syria, Jordan, Palestine and Lebanon.

[92] The Prophet (ﷺ) has defined *iḥsān* as: "to worship Allāh (ﷻ) as though you see Him, for though you do not see Him, verily He sees you." (Narrated by Muslim)

concerning relief from suffering is: ﴿And whosoever fears Allāh, He will make a way out for him﴾" And in his (Imām Aḥmad's) *Musnad*, he reports, on the authority of Ibn 'Abbās (ﷺ) that he said, Allāh's Messenger (ﷺ) said:

"Whoever was frequent in asking forgiveness [from Allāh (ﷻ)], Allāh (ﷻ) will provide for him relief from every anxiety, and a way out from every affliction, and sustenance from where he would never imagine."

'Alī Ibn Abī Ṭalḥah reported, on the authority of Ibn 'Abbās (ﷺ),[93] that he said: "﴿And whosoever fears Allāh , He will make a way out for him﴾ - He (ﷻ) says that He (ﷻ) will save him from every sorrow in this life and in the Hereafter - ﴿And He will provide him from whence he would never imagine﴾."

Ar-Rabee' Ibn Khuthaim said: ﴿He will make a way out for him﴾- "That is, from everything which causes anguish to the people," while, according to 'Ikrimah, it means: Whoever divorced in the manner ordained by Allāh (ﷻ) He will make a way out for him; and this was also attributed to Ibn 'Abbās and Aḍ-Ḍaḥḥāk.

Ibn Mas'ood and Masrooq said about ﴿And whosoever fears Allāh, He will make a way out for him﴾: He (ﷻ) Gives if He (ﷻ) Wills And Refuses if He (ﷻ) wills. ﴿From whence he would never imagine﴾ -That is, from where he knows not.

Qatādah said: ﴿And whosever fears Allāh, He will make away out for him﴾ - That is, from every uncertainty, and from affliction at the time of death. Qatādah said: "﴿And He will provide him from whence he would never imagine﴾ That is, from whence he might wish, but would never hope."

As-Suddī said: " ﴿And whosoever fears Allāh﴾ - will divorce in accordance with the Sunnah, and reconcile in accordance with the Sunnah - and he claimed that a man from among the Companions of the Messenger of Allāh (ﷺ) who was called 'Awf Ibn Mālik

[93] See footnote no.40.

Al-Ashja'ī had a son who was enslaved by the polytheists and he was living amongst them. His father used to come to the Messenger of Allāh (ﷺ) and complain to him about the situation of his son, his conditions and his needs, to which the Messenger of Allāh (ﷺ) would respond by urging him to be patient, saying to him: "Verily, Allāh (ﷻ) will make for you a way out." And the man's son did not remain long in this state, before he escaped from the hands of the enemy, and he appropriated a sheep belonging to them, which he took to his father, after which this verse was revealed concerning him: ﴿And whosoever fears Allāh, He will make a way out for him. And He, will provide him from whence he would never imagine﴾. This was narrated by Ibn Jareer, and he also reported something similar in a *mursal* form, on the authority of Thawbān.

Ibn Abī Ḥātim reported, on the authority of 'Imrān Ibn Ḥusain, that the Messenger of Allāh (ﷺ) said:

"Whoever dedicated himself to Allāh (ﷻ), He (ﷻ) will be sufficient for him and provide for him against every eventuality, from whence he would never imagine, while whoever dedicated himself to (the life of) this world, He (ﷻ) will entrust him to it."

﴿And whosoever trusts in Allāh, then He will suffice him﴾ Imām Aḥmad reports, on the authority of 'Abdullah Ibn 'Abbās (ﷺ): that he said that he rode behind Allāh's Messenger (ﷺ) one day, and Allāh's Messenger (ﷺ) said to him: "O boy! I will teach you some words: "Be mindful of Allāh (ﷻ) and He will be mindful of you. Be mindful of Allāh (ﷻ), and you will find Him before you. And if you ask, ask from Allāh (ﷻ), and if you seek aid, seek it from Allāh (ﷻ). And know that were the whole community to join together in order to benefit you, they could not do so, unless Allāh (ﷻ) had written it for you. Likewise, were they to join together in order to harm you, they could not do so, unless Allāh (ﷻ) had written it for you. And the pen has been lifted and the pages have dried." [94] This was also reported by At-

[94] i.e. Everything has been written and nothing will be altered.

Tirmidhī from another source, and he said that it is *ḥasan-ṣaḥeeḥ*. ﴿Verily, Allāh will accomplish His Purpose﴾ -That is, Allāh (ﷻ) implements His Ordainments and His Decisions concerning His creatures as He wishes and as He (ﷻ) wills.

Aṭ-Ṭabarī says: ﴿Indeed, Allāh has set a measure for all things﴾ - that is, concerning the divorce, the '*iddah* and other matters, He (ﷻ) has set a limit and a time.

Ibn Katheer says: ﴿Indeed, Allāh has set a measure for all things﴾ is like the Words of Him:

﴿ وَكُلُّ شَيْءٍ عِندَهُ بِمِقْدَارٍ ﴾ (الرعد – الآية : ٨)

﴿And every [single] thing is with Him in [due] proportion.﴾ (Qur'ān 13: 8)

Concerning Allāh's Words:

﴿ وَضَرَبَ اللَّهُ مَثَلاً لِّلَّذِينَ آمَنُواْ امْرَأَةَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِندَكَ بَيْتاً فِي الْجَنَّةِ وَنَجِّنِي مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۞ وَمَرْيَمَ ابْنَةَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتُبِهِ وَكَانَتْ مِنَ الْقَانِتِينَ ﴾ (التحريم – الآية : ١١-١٢)

﴿And Allāh sets forth, as an example to those who believe, the wife of Fir'aun: Behold she said: "O my *Rabb*! Build for me in nearness to You an abode in Paradise, and save me from Fir'aun and his doings, and save me from the wrongdoing folk." And Maryam, the daughter of 'Imrān, who guarded her *farj*; and We breathed into it of Our Spirit; and she believed in the Words of her *Rabb* and in His Books, and she was one of the *Qānitoon*﴾ (Qur'ān 66: 11-12)

Ibn Katheer says regarding: "﴿And Allāh sets forth, as an example to those who believe, the wife of Fir'aun﴾ And this example, Allāh (ﷻ) has set forth for the Believers, as Allāh (ﷻ), (also) says:

﴿ لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ﴾ (آل عمران – الآية : ٢٨)

﴿Let not the Believers take as friends the unbelievers rather than the Believers: Whoever does so shall have no relation with Allāh, except if you indeed fear a danger from them.﴾ (Qur'ān 3: 28)

Qatādah said: "Fir'aun was the most arrogant man on the face of the earth, and the most rebellious. But by Allāh (ﷻ)! He did not harm his wife, when she turned in obedience to her *Rabb*. So let them know that Allāh (ﷻ) is the Fairest Judge, Who does not punish anyone except for his own sins."

Aṭ-Ṭabarī reported, on the authority of Sulaimān, that he said: "The wife of Fir'aun used to suffer from any exposure to the sun, and so, whenever it shone upon her, the angels would shield her with their wings, and she saw her abode in Paradise."

Aṭ-Ṭabarī also reported, on the authority of Al-Qasim Ibn Abī Bazzah, that he said: "The wife of Fir'aun asked: "Who won?"[95] It was said to her: "Mūsā (عليه السلام) and Hāroon (عليه السلام)," at which she declared: "I believe in the *Rabb* of Mūsā (عليه السلام) and Hāroon (عليه السلام)." Then Fir'aun sent for her, and said (to his men): "Look for the largest stone you can find, and if she persists in her saying, cast it upon her; but if she turns back from it, then (know that) she is my wife. "So when they came to her, she raised her eyes to the heavens and saw her abode in Paradise, and so she remained steadfast in her belief, and her soul departed (from her body) and so the stone was cast upon a body without a soul in it. And her saying: ﴿"O my *Rabb*! Build for me in nearness to You an abode in Paradise"﴾ according to the scholars means that she "selected the neighbour before selecting the house,"[96] and something has been

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[95] i.e. in the contest between Mūsā (عليه السلام) and Hāroon (عليه السلام) and *Fir'aun's*.

[96] i.e. More important to the wife of Fir'aun than a luxurious abode in Paradise was the nearness to Allāh (ﷻ) granted to the Believer, for she said: ﴿"O my *Rabb*! Build for me in nearness to You an abode in Paradise".﴾

reported in a *marfoo'* form in support of this.

﴿And save me from Fir'aun and his doings﴾ - That is, deliver me from him, for verily, I declare myself innocent to You of his deeds.

﴿And save me from the wrongdoing folk﴾ - This woman was named Āsiah Bint Mazāḥim (may Allāh be pleased with her).

Abū J'afar Ar-Rāzī reported, on the authority of Abl 'Āliyah, that he said: "The wife of Fir'aun believed because of the faith of her storekeeper. She was sitting, combing the hair of Fir'aun's daughter, when the comb fell from her hand, and she said: "Wretched be he who rejects Allāh (ﷻ)," at which the daughter of Fir'aun said to her: "Do you have any *Rabb* besides my father?" She replied: "Yes, my *Rabb* and the *Rabb* of your father, and the *Rabb* of all things is Allāh (ﷻ)," Then her daughter slapped her and struck her and informed her father (of what she had said and so he called for her, and asked her: "Will you worship a *Rabb* other than me?" She answered: "Yes, my *Rabb* and your *Rabb* and the *Rabb* of all things is Allāh (ﷻ): Him (Alone) do I worship." So Fir'aun subjected her to physical torture: He had her tied to stakes, hand and foot, but she remained true to her faith, until one day, he came to her and said: "Will you not cease?" She replied: "My *Rabb* and your *Rabb* and the *Rabb* of all things is Allāh (ﷻ)." So he said to her: "Verily, I will kill your son before you if you do not do so!" She answered: "Do as you will." So he killed her son before her, but the spirit of her son gave her glad tidings, saying: "Rejoice, O my mother! For verily, your reward with Allāh (ﷻ) is such-and-such," and so she bore with fortitude. The Fir'aun came to her on another day and said the same thing, but she replied as before, and so he killed her other son before her; but his spirit gave her glad tidings also, saying: "Be patient, O my mother! For verily, your reward with Allāh (ﷻ) is such-and-such. The wife of Fir'aun heard the words of the spirit of her elder son, then the younger, and she believed, and then Allāh (ﷻ) took the soul of the wife of Fir'aun's storekeeper, and the wife of Fir'aun

was shown her reward, her status and her nobility in Paradise, and this strengthened her faith, conviction and belief, and Allāh (ﷻ) made her faith clear to Fir'aun, at which he called his council, and said: "What do you say about Āsiah Bint Al-Mazāḥim?" They began to praise her, but Fir'aun said: "She worships other than me." So they said: "Kill her." So he had her tied to stakes (again), hand and foot, but she called upon her *Rabb*, saying: ﴿"O my *Rabb*! Build for me in nearness to You an abode in Paradise"﴾ And when her husband came to her, she saw her house in Paradise and so she laughed, at which Fir'aun said: "Are you not amazed by her madness? We torture her and she laughs!" And so Allāh (ﷻ) took her soul and placed it in Paradise.

﴿And Maryam, the daughter of 'Imrān, who guarded her *farj*﴾- That is, preserved and guarded her chastity, and abstained from immorality.[97]

﴿And We breathed into it of Our Spirit﴾ - That is, by means of an angel, and he was Jibreel (عليه السلام). Allāh (ﷻ) sent him to her, and he came to her in the form of a well - proportioned man and Allāh (ﷻ) commanded him to blow with his mouth into the garment of her clothing - then the breath descended and entered her *farj*, which caused her to become pregnant with 'Eesa (عليه السلام) (Jesus) and this is why Allāh (ﷻ) said: ﴿And We breathed into it of Our Spirit; and she believed in the Words of her *Rabb* and in his Books﴾ - That is, in His Divine Decree and His Law.

﴿And she was one of the *Qānitoon*﴾ - Aṭ-Ṭabarī says: "That is, she was one of those obedient to Allāh (ﷻ)."

Ibn Katheer says: "Imām Aḥmad reports, on the authority of Ibn 'Abbās (رضي الله عنهما) that he said: "The Messenger of Allāh (ﷺ) drew four lines in the soil, and then he said:

"Do you know what this is?" They answered: "Allāh (ﷻ) and His Messenger (ﷺ) know best." He said: "The best of the women of Paradise are: Khadeejah Bint Khuwailid, Fāṭimah Bint

[97] The Arabic word *farj* means private parts - i.e. literally, she protected her private parts from fornication.

Muhammad, Maryam Bint 'Imrān and Āsiah Bint Mazāhim, the wife of Fir'aun."

And it is authentically reported by Bukhārī and Muslim, on the authority of Abū Mūsā Al-Ash'arī (ﷺ) from the Prophet (ﷺ), that he said: "Many men have (almost) attained perfection, but no women have done so, except Āsiah, the wife of Fir'aun, Maryam, the daughter of 'Imrān and Khadeejah, the daughter of Khuwailid- and the virtue of 'Āishah over the rest of women is as the virtue of *thareed* [98] over all other kinds of food." And we have already mentioned (elsewhere) in the story of 'Eesa (ﷺ) that Maryam (Mary) and Āsiah Bint Mazāḥim will be with two of the wives of the Prophet (ﷺ) in Paradise."

Concerning Allāh's Words:

﴿ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَٰنِ مِن تَفَاوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ۝ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ۝ وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِّلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴾ (الملك – الآية : ١-٥)

﴿Blessed is He in Whose Hand is the Dominion; And He has power over all things; He Who created death and life, that He may try which of you is best in deed: And He is the All-Mighty, the Most Forgiving; He Who created the seven heavens *ṭibāqan*: No want of proportion will you see in the creation of the Most Beneficent. So turn your vision again: Do you see any *fuṭoor*? Again, turn your vision a second time: The vision will come back to you, feeble and weak. And We have

[98] *Thareed*: A dish made from bread, meat and broth.

adorned the lowest heaven with lamps, and We have made them missiles for the devils, and have prepared for them the punishment of *As-Sa'eer*﴾ (Qur'ān 67: 1-5)

Ibn Katheer says: "﴿Blessed be He in Whose Hand is the Dominion﴾ Allāh (ﷻ), celebrates His own praises, and He (ﷻ) informs us that in His Hand is the Dominion: That is, He (ﷻ) it is Who orders the affairs of all creation as He (ﷻ) wills; none may criticize His Judgement, and He (ﷻ) is not asked about what He (ﷻ) does, for His is the Absolutely Irresistable Might, the Wisdom and the Most Equitable Justice, and this is why He (ﷻ), says:

﴿And He has power over all things﴾ Then, He (ﷻ) says:

﴿He Who created death and life﴾ And those who claim that death is an existential matter rely on this verse as a proof, for death is a created thing, and the meaning of the verse is that Allāh (ﷻ) brought all created things into existence from nothing."

﴿That He may try﴾, That is, test.

﴿which of you is best in deed﴾ - This is like His saying:

﴿ كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ﴾ (البقرة – الآية : ٢٨)

﴿How can you disbelieve in Allāh, when you were dead, then He brought you to life?﴾ (Qur'ān 2: 28)

Allāh (ﷻ) refers to the state before birth as death, while He has called this existence life, and this is why, Allāh (ﷻ) then says:

﴿ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴾ (البقرة – الآية : ٢٨)

﴿Then He will cause you to die, and then He will bring you to life again﴾ (Qur'ān 2: 28)

Ibn Abī Ḥātim reports, on the authority of Qatādah, that he said, concerning Allāh's Words: ﴿He Who created death and life﴾: "The Messenger of Allāh (ﷺ) used to say:

"Verily, Allāh (ﷻ) has humbled the sons of Ādam (عليه السلام) by death, and made this world to be life and death for them, and He (ﷻ)

has made the one word to be an abode of recompense and an abode eternal."

And regarding His Words: ﴿**that He may try which of you is best in deed**﴾ - It means that He (ﷻ) may test you to see which of you is the best in action.[99] According to Muhammad Ibn 'Ajlān, and He (ﷻ) did not say: "...which of you is the most prolific in deeds."

﴿**And He is the All-Mighty, the Oft-Forgiving**﴾ - That is He (ﷻ) is the Unassailable, but at the same time, He (ﷻ) is the Most Forgiving towards whomever turns to Him in repentance, and feels remorse after his disobedience to Allāh (ﷻ) for while Allāh (ﷻ) is All-Mighty, at the same time He (ﷻ) forgives, shows compassion, pardons and overlooks.

﴿**He Who created the seven heavens *ṭibāqan***﴾ - That is one level above another: And are these levels joined together, or are they separated by an empty space? There are two sayings in answer to this question, but the more correct is that there is a space, as proved by the ḥadīth in which the Prophet (ﷺ) described his *Isrā'* [100] and others.

﴿**No want of proportion will you see in the creation of the All-Beneficent**﴾ That is, on the contrary, it is complete, perfect, without disunity or discord, without flaw, defect or imperfection.

Ibn 'Abbās (رضي الله عنه) Mujāhid, Aḍ-Ḍaḥḥāk, Aṭ-Ṭhawrī and others said, concerning His Words: ﴿**So turn your vision again: Do you see *fuṭoor?***﴾ - That is, Do you see any split? As-Suddī said: "﴿**Do you see any *fuṭoor?***﴾ Means: Do you see any tearing apart (in its fabric)?" In another narration, Ibn 'Abbās is reported to have said: "﴿**Do you see any *fuṭoor?***﴾ That is, do you see its beauty?"

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[99] This does not mean that Allāh (ﷻ) does not know which of us is best in deed- He (ﷻ) knows everything, as He (ﷻ) says ﴿**And He has [complete] knowledge of all things**﴾ (Qur'ān 2: 29). But on the Day of Resurrection, each person will be shown his deeds, and they will be a proof, either for him, or against him.

[100] *Isrā'*: Night Journey. Allāh (ﷻ) says: ﴿**Glory be to Allāh Who took His slave [Muhammad] on a journey by night, from the Sacred Mosque [at Makkah] to the Farthest Mosque [Al-Aqsā] whose precincts We did bless, in order that We might show him some of Our Signs, for He is the All-Hearing, the All-Seeing!**﴾ (Qur'ān 17: 1)

Qatādah said: "﴿**Do you see any *fuṭoor?***﴾ That is, do you see any imperfection in it, O son of Ādam (عليه السلام)?"

﴿**Again, turn your vision a second time**﴾ - Qatādah said, it means twice.

﴿**The vision will come back to you feeble**﴾ Ibn 'Abbās (رضي الله عنه) said that it means it will come back to you humbled, while Mujāhid and Qatādah said that it means it will come back to you submissive [to the Will of Allāh (ﷻ)].

﴿**And weak**﴾ Ibn 'Abbās (رضي الله عنه) said that it means it is dim and fatigued. Mujāhid and As-Suddī held that it means that the vision is cut off due to tiredness and weakness. And the meaning of the verse is that, were you to take a second look, your vision would return to you without having witnessed any defect or imperfection; and it would be weak to the point of blindness from vainly searching for any imperfection, And because He (ﷻ) has rejected the suggestion that there is in His creation any trace of imperfection. He (ﷻ) then goes on to make clear its perfection and beauty, saying: ﴿**And We have adorned the lowest heaven with lamps**﴾ And they are the heavenly bodies which have been placed in the firmament, some of them moving freely and some of them in fixed orbits.

﴿**And We have made them missiles for the devils**﴾ - The pronoun refers to the lamps as a category, not to the aforementioned lamps in the verse, because He (ﷻ) does not throw the heavenly bodies, the meteors and meteorites, though they could be originally from them, and Allāh (ﷻ) knows best.

﴿**And have prepared for them the punishment of *As-Sa'eer***﴾ - "That is, We have made for the devils this disgrace in this life (that missiles are hurled at them), and we have prepared for them the punishment of *As-Sa'eer* in the Hereafter," as Allāh (ﷻ) says in the beginning of *Sūrat Aṣ-Ṣaffāt*:

﴿ إِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ ۞ وَحِفْظاً مِّن كُلِّ شَيْطَانٍ مَّارِدٍ ۞ لاَّ يَسَّمَّعُونَ إِلَى الْمَلإِ الأَعْلَى وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ۞

دُحُوراً وَلَهُمْ عَذَابٌ وَاصِبٌ ۞ إِلاَّ مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴾ (الصافات – الآية : ٦-١٠)

﴿Verily, We have adorned the earthly heaven with the heavenly bodies, and to guard against every rebellious devil. They cannot listen to the heavenly host [the angel for they are pelted from every side, outcast, and for them is a constant [or painful] torment, except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.﴾ (Qur'ān 37: 6-10)

Qatādah said: "The stars were created for only three reasons: Allāh (ﷻ) created them as beautification of the heavens, as missiles for the devils and as signs to guide us. And whoever claimed for them more than this, is only speculating and he has brought misfortune upon himself, and squandered his lot in this life, and has burdened him with a matter about which he has no knowledge." This was reported by Ibn Jareer and Ibn Abī Ḥatim.

Concerning Allāh's Words:

﴿ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلاَ تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ۞ لَّوْلاَ أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَآءِ وَهُوَ مَذْمُومٌ ۞ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ۞ وَإِن يَكَادُ الَّذِينَ كَفَرُواْ لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُواْ الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ۞ وَمَا هُوَ إِلاَّ ذِكْرٌ لِّلْعَالَمِينَ ﴾

(القلم – الآية : ٤٨-٥٢)

﴿So be patient for the Command of your *Rabb*, and be not like the companion of the fish, when he cried out in agony. Had not grace from his *Rabb* reached him, he would indeed have been cast off on *al-'arā'in* disgrace. Thus did his *Rabb* choose him and make him one of the Righteous. And the unbelievers would almost penetrate you with their eyes when they hear the Message; and they say: "Surely, he is possessed!" But it is nothing less than a Message to all the worlds.﴾ (Qur'ān 68: 48-52)

Ibn Katheer says: Allāh (ﷻ), says: ﴿So be patient﴾, O Muhammad (ﷺ), with your people, and all that they do against you, and their rejection, for verily, Allāh (ﷻ) will judge them for you, and He (ﷻ) will make the final outcome in your favour, and those who obey you in this world and the next.

Aṭ-Ṭabarī says: ﴿And be not like the companion of the fish﴾ - "That is, Yoonus (عليه السلام).[101] He (ﷻ), says: Do not weaken in the performance of your duty of spreading the Message, as did he, and do not be hasty as he was, and do not be vexed (with them) as he was, or your *Rabb* will punish you as He (ﷻ) punished him when He (ﷻ) trapped him in the stomach of the whale."

Ibn Katheer says: ﴿And be not like the companion of the fish﴾ - That is, *Dhun-Noon*,[102] Yoonus Ibn Mattā (عليه السلام) when he angrily left his people, and he was riding on the sea, then he was swallowed by a whale and it swam away with him into the vast depths of the murky ocean. And he called out to his *Rabb*, the Omnipotent, Who is Most Swift in implementing His Decisions: He (ﷻ) called upon Him, saying:

﴿ أَن لاَّ إِلَـهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ ﴾ (الأنبياء – الآية : ٨٧)

﴿Verily, there is none worthy of worship but You, glory be to You. I was indeed one of the wrongdoers﴾ (Qur'ān 21: 87) These words lingered around the Throne, and the angels said: "O *Rabb*! This is a feeble voice, but familiar, though coming from a strange land." Allāh (ﷻ) said: "Do you not know it?" They said: "No." He (ﷻ) said: "It is Yoonus (عليه السلام)." They said: "Is it Your slave, whose righteous deeds are still raised (to You), and whose supplication is answered?" He (ﷻ) said: "Yes." They said: "Will You not show mercy because of what he used to do in former

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[101] Yoonus (عليه السلام): Jonah.

[102] *Dhun-Noon*: The Companion of the Whale: Allāh (ﷻ) refers to Yoonus (عليه السلام), thus in *Sūrat Al-Anbiyā'* 21: 87.

days of ease, and rescue him from this misfortune?" And so Allāh (ﷻ) commanded the whale which threw him upon an open shore, and this is why Allāh (ﷻ) said: ﴿Thus did his *Rabb* choose him and make him one of the righteous﴾[103] Imām Aḥmad reports, on the authority of 'Abdullāh (ﷺ) that Allāh's Messenger (ﷺ) said: "It is not permissible for anyone to say: "I am better than Yoonus Ibn Mattā." This was also narrated by Bukhārī, on the authority of Abū Hurairah (ﷺ) and it is reported in the *Ṣaḥeeḥain*.

﴿And the unbelievers would almost penetrate you﴾ - That is, according to Aṭ-Ṭabarī, due to their fierce enmity for the Messenger of Allāh (ﷺ).

﴿With their eyes﴾ - Ibn Katheer says: "That is, they fix their gaze intently upon you - meaning that they are filled with envy for you, because of their hatred for you, and the protection which Allāh (ﷻ) bestows upon you. In this verse is evidence that *al-'ain*,[104] its affliction and its ill-effects are true - by Allāh's Command, as it is reported in numerous ḥadīth, from many different sources, such as the ḥadīth of Anas Ibn Mālik (ﷺ) reported by Abū Dāwood, in which he said - "The Messenger of Allāh (ﷺ) said: "It is not permissible to use *ruqyah*[105] except as a cure for *al-'ain*, stings, or blood flow which does not cease."

Ibn Mājah reports, on the authority of Buraidah Ibn Al Ḥaseeb (ﷺ) that Allāh's Messenger (ﷺ) said: "*Ruqyah* should not be used except for *al-'ain* and stings." This is how Ibn Mājah narrated it, and Muslim narrated it also, from Buraidah in a *mawqoof* form.

Ibn Mājah also reports, on the authority of 'Āishah, that the Messenger of Allāh (ﷺ) ordered her to make *ruqyah* as a protection from *al-'ain*.

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[103] Narrated by Ibn Abī Ḥātim, on the authority of Anas Ibn Mālik (ﷺ) who said, and he mentioned the narration. Thus, according to Ibn Katheer, in the *tafseer* of *Sūrat Al-Anbiyā'*, it is not clear whether these are the words of Anas (ﷺ) or if he heard them from the Prophet (ﷺ).

[104] *Al-'ain*: The evil eye, the eye of jealousy and envy.

[105] *Ruqyah*: Incantation, invocation.

﴿And they say: "Surely, he is possessed!"﴾ - That is, they despise him, with their eyes, and they hurt him with their tongues, and they say he is possessed[106] beause of his coming to them with the Qur'ān; and this is why Allāh (ﷻ), says: "﴿But it is nothing less than a Message to all the worlds﴾."

Concerning Allāh's Words:

﴿ قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُواْ مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلاَّ خَسَارًا ۞ وَمَكَرُواْ مَكْرًا كُبَّارًا ۞ وَمَكَرُواْ مَكْرًا كُبَّارًا ۞ وَقَدْ أَضَلُّواْ كَثِيرًا وَلاَ تَزِدِ الظَّالِمِينَ إِلاَّ ضَلاَلاً ﴾ (نوح – الآية : ٢١-٢٤)

﴿Nooh said: "O my *Rabb*! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss. And they have plotted a mighty plot. And they have said: "You must not leave your gods, nor must you leave Wadd, nor Suwā', nor Yaghooth, nor Ya'ooq nor Nasr." And they have led many astray. And [O Allāh!] grant no increase to the wrongdoers save error."﴾ (Qur'ān 71: 21-24)

Ibn Katheer says: Allāh (ﷻ), tells us about Nooh that he informed Him - and He (ﷻ) is the All-knowing from Whom nothing is hidden - that he had called his people to the worship of Allāh (ﷻ) using every technique he knew, including encouragement at times, and fear at other times, but that they had disobeyed him, disregarded him and rejected him, instead, obeying those people who had no knowledge of the Commandments of Allāh (ﷻ), enjoying their wealth and their children, while these were, in fact a trial and a temptation - not a blessing; this is why He (ﷻ) says: ﴿And followed one whose wealth and children give him no increase but only loss﴾.

According to Aṭ-Ṭabarī, ﴿but only loss﴾ means to be far away from Allāh (ﷻ) and to depart from the Truth.

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[106] By *jinn*.

﴿And they have plotted a mighty plot﴾ - Ibn Katheer says: "That is, by their obedience to them, and their erroneous belief that they were following the truth and guidance, as they will say, on the Day of Resurrection:

﴿ بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً ﴾

(سبا - الآية : ٣٣)

﴿No! It was a plot [of yours] by night and by day. Behold! You ordered us to reject Allāh and to attribute partners to Him.﴾ (Qur'ān 34: 33)

And this is why He (ﷻ), says here: ﴿And they have plotted a mighty plot. And they have said: "You must not leave your gods, nor must you leave Wadd, nor Suwā', nor Yaghooth, nor Ya'ooq, nor Nasr﴾" These were the names of the idols which they used to worship besides Allāh (ﷻ)."

Bukhārī reports, on the authority of Ibn 'Abbās that the idols which were with the people of Nooh (عليه السلام) became the idols of the Arabs also.

As for Wadd, it was the idol of the tribe of Kalb, in a place called Dawmat Al-Jandal - and as for the idol Suwā', it was for the people of Hudhail; and as for Yaghooth, it was the idol of Murād, then for the tribe of Banū Ghateef, at Al-Jurf in Saba'[107] and as for Ya'ooq, it was the idol of Hamdān-I and as for Nasr, it was the idol of Ḥimyar, the branch of Dhul Kilā' and they are all the names of righteous men, from amongst the people of Nooh (عليه السلام). And when they died, Satan influenced them to erect statues in their honour and place them in their meeting-place, although they were not worshipped while those who erected them were alive - not until after they died and the reason for their presence was forgotten.

Something like this was also reported on the authority of 'Ikrimah, Aḍ-Ḍaḥḥāk, Qatādah and Ibn Is-ḥāq.

[107] *Saba'*: Sheba.

'Alī Ibn Abī Ṭalḥah reported, on the authority of Ibn 'Abbās (رضي الله عنهما)[108] that the idols were worshipped in the time of Nooh (عليه السلام).

Ibn Jareer reported, on the authority of Muhammad Ibn Qais: "﴿nor Yaghooth, nor Ya'ooq, nor Nasr﴾ They were righteous people who lived between the time of Ādam (عليه السلام), and that of Nooh (عليه السلام) and they had a number of followers who used to follow their example - they said: "If we made images of them, it would serve to make us more ardent in our worship, as we would remember them." So they made images of them, but when they died, *Iblees*[109] came to their descendants and whispered to them: "They used to worship them, and through them the rain fell." So they began to worship them.

Ibn 'Asākir reports, on the authority of Ibn 'Abbās (رضي الله عنهما), that he said: "Ādam (عليه السلام) had forty children: twenty boys and twenty girls, and amongst them were Hābeel, Qābeel, Ṣāliḥ and 'Abdur-Raḥmān (whom he called 'Abdul Ḥārith) and Wadd, who was also known as Shaith and Hibatullāh. His brothers appointed him their leader, and he had sons called Suwā', Yaghooth, Ya'ooq and Nasr."

Ibn Abī Ḥātim said, on the authority of 'Urwah Ibn Az-Zubair that they were the sons of Ādam, (عليه السلام) and that Wadd was the eldest and the most pious of them. Ibn Abī Ḥātim also reports that an idol representing Wadd was the first thing to be worshipped beside Allāh (ﷻ).

﴿And they have led many astray﴾ Aṭ-Ṭabarī said that the Nooh (عليه السلام) says: "And many people have gone astray due to worshipping them."

Ibn Katheer says: "﴿And they have led many astray﴾ - That is, the idols, which they have taken as deities have led astray many of mankind, for their worship has continued through the centuries even up until this time amongst the people, including the Arabs, the non-Arabs and all of the descendants of Ādam

[108] See footnote no.40.

[109] *Iblees*: Satan.

(ﷺ). And *Al-Khaleel*[110] said, in his supplication:

﴿ وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ ۞ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِّنَ النَّاسِ ﴾

(ابراهيم – الآية : ٣٥-٣٦)

﴿And preserve me and my sons from worshipping idols. O My *Rabb*! They have indeed led astray many among mankind.﴾ (Qur'ān 14: 35-36)

﴿And [O Allāh!] grant no increase to the wrongdoers, save error﴾ that is, an invocation from him against his people because of their disobedience, their rejection (of his Message) and their obstinacy. Likewise did Mūsā (ﷺ) invoke (Allāh's punishment) upon Fir'aun and his people, in His words:

﴿ رَبَّنَا اطْمِسْ عَلَىَ أَمْوَالِهِمْ وَاشْدُدْ عَلَىَ قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّىَ يَرَوُاْ الْعَذَابَ الأَلِيمَ ﴾ (يونس – الآية : ٨٨)

﴿Our *Rabb*! Destroy their wealth, and send hardness to their hearts so they will not believe until they see the grievous punishment.﴾ (Qur'ān 10: 88)

And Allāh (ﷻ) answered the prayers of all of the Prophets and destroyed their disbelieving peoples, because of their rejection of the Message which they (the Prophets) brought."

Concerning Allāh's Words:

﴿ يَأَيُّهَا الْمُدَّثِّرُ ۞ قُمْ فَأَنذِرْ ۞ وَرَبَّكَ فَكَبِّرْ ۞ وَثِيَابَكَ فَطَهِّرْ ۞ وَالرُّجْزَ فَاهْجُرْ ۞ وَلاَ تَمْنُن تَسْتَكْثِرُ ۞ وَلِرَبِّكَ فَاصْبِرْ ﴾ (المدثر – الآية : ١-٧)

﴿O you, the enveloped! Arise and warn! And magnify your *Rabb*! And purify your garments! And keep away from *ar-rujz*! And give

[110] *Al-Khaleel* : Ibrahim (ﷺ), this word means most-loved.

not a thing in order to have more. And be patient for the sake of your *Rabb*.﴾ (Qur'ān 74: 1-7)

Ibn Katheer says: "It has been authentically reported by Bukhārī in his *Ṣaḥeeḥ*, from the ḥadīth of Yaḥyā Ibn Abī Katheer, on the authority of Abū Salamah, on the authority of Jābir (ﷺ) that he said: "The first thing which was revealed from the Qur'ān was: ﴿O you, the enveloped!﴾ But the majority of scholars disagreed, saying that the first thing to be revealed from the Qur'ān was Allāh's Saying:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴾ (العلق – الآية : ١)

﴿Recite, in the Name of your *Rabb*, Who created!﴾ (Qur'ān 96: 1)

Bukhārī reports, on the authority of Yaḥyā Ibn Abī Katheer, that he asked Abū Salamah (ﷺ) which verse was revealed first, and he said: "﴿O you, the enveloped!﴾" I said: "But they say that it was ﴿Recite, in the Name of your *Rabb*, Who created!﴾" Abū Salamah replied: "I asked Jābir Ibn 'Abdullāh about that, and I said to him what you have just said to me, and he said: "I do not tell you anything except what I was told by the Prophet (ﷺ): "I was staying in *Ḥirā*[111] and when I had finished there, I was descending, when someone called me: I looked to my right, but I did not see anything; then I looked to my left, but I did not see anything; then I looked ahead of me, but I did not see anything; then I looked behind me, but I did not see anything; then I raised my head, and I did see something, so I ran to Khadeejah and said: "Cover me, and pour cold water over me." So they (Khadeejah and her household) covered me, and poured cold water over me, then the verse: ﴿O you, the enveloped! Arise and warn! Your *Rabb* magnify! And your garments purify!﴾." This is how it was reported from his source, while Muslim has reported it on the authority of Abū Salamah, who said: "Jābir Ibn

[111] *Hirā*: The cave in Makkah, to which the Prophet (ﷺ) used to retire, in order to escape from the evil practices of the polytheists, and where the Revelation first came to him.

'Abdullāh informed me that he heard the Messenger of Allāh (ﷺ) speaking about the time of Revelation, and he said; "While I was walking, suddenly I heard a voice from the heavens, and so I looked up to the heavens, and there was the angel who came to me in *Ḥirā'*, sitting on a chair, which extended between the heavens and the earth; I was so terrified of him, that I fell to the ground, then I ran to my family, and said: "Cover me! Cover me!" So they wrapped me up, then Allāh (ﷻ), revealed: ﴿O you, the enveloped! Arise and warn!﴾ - up to the words: ﴿And keep away from *ar-rujz*﴾ - Abū Salamah said: "﴿*ar-rujz*﴾ means idols," (the Prophet (ﷺ) continued:) "...then the Revelations began to come frequently, one after another." This is the wording of Bukhārī, and this is what is preserved with us, and it forces us to accept that the Revelation began before this, as He said: "... and there was the angel who came to me in *Ḥirā'* " - and it was Jibreel (عليه السلام) who came to Him there, saying:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ ﴾ (العلق – الآية : ١-٥)

﴿Recite, in the Name of your *Rabb*, Who created! Created man from a clot: Recite! And your *Rabb* is Most Generous. He Who taught the pen [i.e. reading and writing], taught man that which he knew not.﴾ (Qur'ān 96: 1-5)

Then a period of time passed before, Allāh (ﷻ) sent down the angel again. In order to eliminate any disagreement between these ḥadīths, we say that the first thing to be revealed after this gap in the revelation (following the revelation of verses 1-5 of *Sūrat Al-'Alaq*), was this Sūrah (*Al-Muddath-thir*), as Imām Aḥmad has reported, on the authority of Ibn Shihāb, that he heard Abū Salamah Ibn 'Abdur-Raḥmān (رضي الله عنه) say: "Jābir Ibn 'Abdullāh (رضي الله عنه) told me that he heard the Messenger of Allāh (ﷺ) say:

"...then the Revelation stopped coming to me for a while,

then when I was walking, I heard a voice from the heavens, so I raised my sight to the heavens, and there was the angel who came to me (before), sitting on a chair: I was so afraid of him, that I fell to the ground, then I fled to my family, and said: "Cover me! Cover me!" So they covered me, and Allāh (ﷻ), revealed: ﴿O you, the enveloped! Arise and warn! And your *Rabb* magnify! And your garments purify! And keep away from *ar-rujz*﴾ - then the Revelation began to increase in frequency, one after another." They (Bukhārī and Muslim) related it from the ḥadīth of Az-Zuhrī.

Aṭ-Ṭabaranī reports, on the authority of Ibn 'Abbās that Al-Waleed Ibn Al-Mugheerah prepared some food for Quraish, and when they had eaten it, they asked each other: "What do you say about this man [the Prophet (ﷺ)]?" Some of them said that he was a sorceror, while others said he was not. Some said he was a soothsayer, but others disagreed. Some said he was a poet, but others said not. Some said, indeed it (the Qur'ān) is powerful sorcery; and so they came to agree that it was powerful sorcery. This was communicated to the Prophet (ﷺ) and he became depressed, hung his head and wrapped himself up, then Allāh (ﷻ) revealed: ﴿O you, the enveloped! Arise and warn! And your *Rabb* magnify! And your garments purify! And keep away from *ar-rujz*! And give not a thing in order to have more. And be patient for the sake of your *Rabb*﴾.

﴿Arise and warn!﴾ - That is, gird up your loins, and warn the people and it was with this that the Messengership and Prophethood began. ﴿and your *Rabb* magnify!﴾ - That is, glorify and Exalt Him. Aṭ-Ṭabarī said: "﴿And your *Rabb* magnify!﴾ - That is, glorify Him by your worship and love."

﴿And your garments purify!﴾ - Ibn Katheer says: "Al-Ajlah Al-Kindī reported, on the authority of 'Ikrimah, on the authority of Ibn 'Abbās (رضي الله عنه), that a man came to him and asked him about this verse, and he replied: "Do not don your clothes in a state of disobedience or unfaithfulness." Aṭ-Ṭabarī said: "It was said: "Do not don your clothes in a state of unfaithfulness or

disobedience." It was also said that Allāh (ﷻ) commanded his Messenger (ﷺ) to purify himself and his clothing.

﴿And keep away from *ar-rujz*﴾ -Ibn Katheer said: ... 'Alī Ibn Abī Ṭalḥah said, on the authority of Ibn 'Abbās (رضي الله عنهما)[112] that ﴿*ar-rujz*﴾ means the idols. It was also said by Mujāhid, 'Ikrimah, Qatādah, Az-Zuhrī and Ibn Zaid that they are graven images. Ibrāhīm and Aḍ-Ḍaḥḥāk said that the verse means: Abstain from disobedience. And both of these explanations necessitate his abstaining from all of these things, as in Allāh's Words:

﴿ يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلاَ تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ﴾ (الأحزاب – الآية : ١)

﴿O you Prophet! Fear Allāh, and do not obey the disbelievers and the hypocrites.﴾ (Qur'ān 33: 1) And:

﴿ وَقَالَ مُوسَىَ لأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴾ (الأعراف – الآية : ١٤٢)

﴿And Mūsā said to his brother, Hāroon: "Take my place among the people, do right and follow not the way of those who spread corruption."﴾ (Qur'ān 7: 142)

﴿And give not a thing in order to have more﴾ That is, according to Ibn 'Abbās (رضي الله عنهما), do not give a gift in the expectation of receiving a greater return from it. This was also said by 'Ikrimah, Mujāhid 'Atā', Tāwoos, and several others, while it was reported on the authority of Ibn Mas'ood (رضي الله عنه) that he recited the verse as: i.e. ﴿do not give that you may receive.﴾

Al-Ḥasan Al-Baṣrī said: Do not do deeds for Allāh (ﷻ) in the expectation of receiving an increase from Him, and this was also said by Ar-Rabee' Ibn Anas, and it was the explanation of Ibn Jareer.

It was reported on the authority of Mabs, 'do not' means, according to the speech of Ar-Rabee', slacken in increasing good deeds.

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[112] See footnote no. 40.

Ibn Zaid said that it means: "Do not use the Prophethood in order to exploit the people and take from them recompense. These are four sayings (about this verse), but it appears obvious that the first saying is the correct one, and Allāh (ﷻ) knows best."

﴿And be patient for the sake of your *Rabb*﴾ - That is, be patience in the face of their hostility for Allāh's Countenance, according to Mujāhid.

Concerning Allāh's Words:

﴿ رَبِّ السَّمَاوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَـنِ لاَ يَمْلِكُونَ مِنْهُ خِطَاباً ۝ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلاَئِكَةُ صَفّاً لاَّ يَتَكَلَّمُونَ إِلاَّ مَنْ أَذِنَ لَهُ الرَّحْمَـنُ وَقَالَ صَوَاباً ۝ ذَلِكَ الْيَوْمُ الْحَقُّ فَمَن شَآءَ اتَّخَذَ إِلَىَ رَبِّهِ مَآباً ۝ إِنَّآ أَنذَرْنَاكُمْ عَذَاباً قَرِيباً يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنتُ تُرَاباً ﴾ (النبإ – الآية : ٣٧ – ٤٠)

﴿*Rabb* of the heavens and the earth and all that is in between them, The Most Beneficent with whom none can converse. On the Day when the Spirit and the angels stand arrayed [in rows] they speak not, except him whom the All-Beneficent allows and he speaks that which is right. That is the True Day. So whoever wills let him seek recourse unto his *Rabb*. Verily, We warn you of a doom at hand, a day on which a man will look upon his own handiwork and the unbeliever will cry: "Would that I was dust!"﴾ (Qur'ān 78: 37-40)

Ibn Katheer says: Allāh (ﷻ) tells us of His Greatness and Might, informing us that He (ﷻ) is the *Rabb* of the heavens and the earth and all that is in between them and that He (ﷻ) is the Beneficent whose Beneficence covers all things.

﴿With Whom none can converse﴾ - This means that none can initiate conversation with Him except by His permission. ﴿With Whom none can converse﴾ Aṭ-Ṭabarī says: That is, None of Allāh's creatures will be able to address Him on the Day of

disobedience." It was also said that Allāh (ﷻ) commanded his Messenger (ﷺ) to purify himself and his clothing.

﴿And keep away from *ar-rujz*﴾ -Ibn Katheer said: ... 'Alī Ibn Abī Ṭalḥah said, on the authority of Ibn 'Abbās (رضي الله عنه)[112] that ﴿*ar-rujz*﴾ means the idols. It was also said by Mujāhid, 'Ikrimah, Qatādah, Az-Zuhrī and Ibn Zaid that they are graven images. Ibrāhīm and Aḍ-Ḍaḥḥāk said that the verse means: Abstain from disobedience. And both of these explanations necessitate his abstaining from all of these things, as in Allāh's Words:

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Resurrection.

﴿On the Day when the Spirit and the angels stand arrayed [in rows] they speak not﴾ - Ibn Katheer says: "Scholars of *tafseer* have differed as to the meaning of ﴿the Spirit﴾ here; Al-'Awfī narrates that according to Ibn 'Abbās, it refers to the souls of the sons of Ādam (عليه السلام). It was also said that they are the sons of Ādam (عليه السلام).

This was the opinion of Al-Ḥasan Al-Baṣrī and Qatādah. Qatādah is also reported to have said that it is one of those things kept secret by Ibn 'Abbās. It was also claimed that they are from amongst Allāh's creations, in the shape of the sons of Ādam (عليه السلام), neither angels nor mankind and that they eat and drink. This was said by Ibn 'Abbās, Mujāhid, Abū Ṣāliḥ and Al-Ā'mash.

Others concluded that it is the angel, Jibreel (عليه السلام) - this was according to Ash-Sh'abī, Sa'eed Ibn Jubair and Aḍ-Ḍaḥḥāk, and it is supported by the Words of Allāh (سبحانه وتعالى):

﴿ نَزَلَ بِهِ الرُّوحُ الأَمِينُ ۞ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴾

(الشعراء – الآية : ١٩٣-١٩٤)

﴿The Trustworthy Spirit descended with it [the Message]; and imbued your heart with it that you might be [one] of the Warners.﴾ (Qur'ān 26: 193-194)

Muqātil Ibn Ḥayyān said: "The Spirit is the most honoured from amongst the angels and the nearest to the *Rabb*, and the bearer of Revelation." It was also said that the Spirit is a reference to the Qur'ān. Some said it is an angel from amongst the angels who bears the fate or destiny of all creation.

According to Aṭ-Ṭabarī, "the most correct of these sayings is that it refers to the sons of Ādam (عليه السلام) and Allāh (سبحانه وتعالى) knows best."

﴿Except him whom the All-Beneficent allows﴾ is like His Words:

﴿ يَوْمَ يَأْتِ لاَ تَكَلَّمُ نَفْسٌ إِلاَّ بِإِذْنِهِ ﴾ (هود – الآية : ١٠٥)

﴿A day on which no individual will speak except by his leave.﴾ (Qur'ān 11: 105)

It has been reported authentically that the Prophet (ﷺ) said: "None shall speak on that Day except the Messengers of Allāh."

﴿And he speaks that which is right﴾ - Meaning the Truth; and from the Truth is the saying: "*Lā ilāha illā-Allāh*."[113] This was said by Abū Ṣāliḥ and 'Ikrimah.

Aṭ-Ṭabarī said: "He who will speak is the one who used to say in this world: *Lā ilāha illā-Allāh*"

﴿That is the True Day﴾ -Ibn Katheer said: "That will be a day that cannot be avoided."

﴿So whoever wills, let him seek recourse unto his *Rabb*﴾ - That is, seek refuge, a straight path by which he may be guided, a path which will lead him to success.

﴿Verily, We warn you of a doom at hand﴾ - It refers to the Day of Judgement, because of the certainty of it, it is described as near, as everything which is coming for sure may be described as near.

﴿A day on which a man will look upon his own handiwork﴾ -All of his actions will be shown to him, bad and good, old and recent, as in the Words of Him:

﴿ وَوَجَدُواْ مَا عَمِلُواْ حَاضِراً ﴾ (الكهف – الآية : ٤٩)

﴿And they will find all their actions displayed [before them].﴾ (Qur'ān 18: 49) And His Words:

﴿ يُنَبَّأُ الإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴾ (القيامة – الآية : ١٣)

﴿Man will know on that Day what he has set forth and what he has held back.﴾ (Qur'ān 75: 13)

﴿And the unbeliever will cry: "Would that I were dust!"﴾ - That is, the unbeliever will wish on that Day that he was still dust in his grave and that he had never been created nor brought back to life, when he sees the punishment of Allāh (سبحانه وتعالى) and he sees the corruption which was recorded against him by the Honourable Recording Angels. It was said that he (the unbeliever) will wish,

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[113] i.e. None is worthy of worship except Allāh (سبحانه وتعالى).

when he sees Allāh (ﷻ) judging the animals and then ordering them: "Be dust!" that he were also an animal so that he might be returned to dust and not suffer the painful consequences of his actions in this world. This has been narrated from the ḥadīth of the Prophet (ﷺ) and from the sayings of Abū Hurairah (ﷺ), 'Abdullāh Ibn 'Amr (ﷺ) and others.

Concerning Allāh's Words:

﴿ عَبَسَ وَتَوَلَّىٰ ۞ أَن جَآءَهُ الأَعْمَىٰ ۞ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۞ أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ۞ أَمَّا مَنِ اسْتَغْنَىٰ ۞ فَأَنتَ لَهُ تَصَدَّىٰ ۞ وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۞ وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ۞ وَهُوَ يَخْشَىٰ ۞ فَأَنتَ عَنْهُ تَلَهَّىٰ ۞ كَلَّآ إِنَّهَا تَذْكِرَةٌ ۞ فَمَن شَآءَ ذَكَرَهُ ۞ فِي صُحُفٍ مُّكَرَّمَةٍ ۞ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۞ بِأَيْدِي سَفَرَةٍ ۞ كِرَامٍ بَرَرَةٍ ﴾

(عبس – الآية : ١-١٦)

﴿He frowned and turned away, because there came to him the blind man. But what could tell you that perchance he might become pure? Or that he might receive admonition and that the admonition might profit him? As for him who thinks himself self-sufficient, to him you attend. What does it matter to you if he will not become pure? But as to him who came to you running, and he is afraid, of him you are neglectful. No! Indeed it is an admonition. So whomever wills, let him pay attention to it. [It is] in Honourable Records, Exalted kept Pure and Holy, in the hands of scribes, honourable and obedient.﴾ (Qur'ān 80: 1-16)

Ibn Katheer says: "It has been mentioned by several of the scholars of *tafseer* that one day, the Messenger of Allāh (ﷺ) was addressing one of the notables of Quraish and he was deeply involved in calling him to Islām and informing him about the religion of Allāh (ﷻ), when a blind man named 'Abdullāh Ibn Umm Maktoom, one of the earliest converts to Islām came along

and attempted to ask him something and he became insistent, while the Prophet (ﷺ) wanted very much to seize the moment and put all his efforts into calling this (pagan) man to Islām and so, carried away by his desire to guide this man, he frowned at Ibn Umm Maktoom and turned away from him, turning towards the other. And so Allāh (ﷻ) revealed the verses: **﴿He frowned and turned away, because there came to him the blind man. But what could tell you that perchance, he might become pure?﴾** That is, that he might become purified in spirit.

﴿Or that he might receive admonition, and that the admonition might profit him?﴾ - That is, that he might be warned away from evil and guided away from sin.

﴿As for him who thinks himself self-sufficient, to him you attend﴾ -That is, as for the rich man, you (take great pains to) deal with him in the hope that he may be guided.

﴿What does it matter to you if he will not become pure?﴾ That is, you will not be asked about him if he does not become purified (i.e. guided).

﴿What does it matter to you if he will not become pure?﴾ Aṭ-Ṭabarī said: "That is, what (sin) is upon you if he refuses to embrace Islām?"

﴿But as to him who came to you running and he is afraid﴾ Ibn Katheer says: "That is, he is dedicated to you and believes in you and is guided by what you say."

﴿Of him you are neglectful﴾ -That is you are too busy (to attend to him). Aṭ-Ṭabarī says: "**﴿Of him you are neglectful﴾** - That is, you revile him and occupy yourself with another."

Ibn Katheer says: "It was from this time that Allāh (ﷻ), ordered His Messenger (ﷺ) that he should not warn (i.e.call to Islām) any particular person in preference to another; instead he should consider of equal importance the nobleman and the weak person, the poor man and the rich man, the free man and the slave, the man and the woman, the child and the adult, then Allāh (ﷻ) will guide whom He (ﷻ) wills to the Straight Path and for Him is the Complete Wisdom and the Irrefutable Evidence. It is narrated on the authority of Anas (ﷺ) - that he

said- "Ibn Umm Maktoom came to the Prophet (ﷺ) when he was speaking to Ubay Ibn Khalaf and he (ﷺ) turned away from him and so Allāh (ﷻ) revealed: ﴿He frowned and turned away, because there came to him the blind man﴾ Ever after this, the Prophet (ﷺ) used to honour him."

Qatādah said that Anas Ibn Mālik told me: "I saw him (i.e. 'Abdullāh Ibn Umm Maktoom) on the day of the Battle of Qadisiyah wearing a coat of chainmail and he was carrying a black flag." Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk and others are all agreed that these verses were revealed in connection with the above-mentioned incident.

﴿No! Indeed it is an admonition﴾ - That is, this *Sūrah*, or the advice to treat all people whom one calls to Islām in the same way, without favouring the strong over the weak. Qatādah said it means the Qur'ān.

﴿So whoever wills, let him pay attention to it﴾ - That is, whoever wills, let him remember Allāh (ﷻ) in all his affairs, although it is possible that it means - let him pay attention to this revelation.

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﴿[It is] in Honourable Records, Exalted, kept Pure and Holy﴾ Ibn Katheer says: "That is, this *Sūrah*, or the warning (contained therein) and both of these meanings must necessarily be understood from this verse. Indeed, the whole Qur'ān is in Honourable Records - (i.e. Most Highly Esteemed) and Exalted (i.e.Most Elevated) and Pure (i.e. from all impurity and from superfluity or deficiency)."

﴿In the hands of scribes﴾ Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk and Ibn Zaid said it refers to the angels. Wahb Ibn Munabbih said that it refers to the Companions of the Prophet (ﷺ) while Qatādah said it means the reciters of the Qur'ān. Ibn Juraij also said, on the authority of Ibn 'Abbās, that it refers to the reciters. However, Ibn Jareer says that the correct interpretation is that it

refers to the angels who stand between Allāh (ﷻ) and His creatures. This is why it is said that a *safeer* (from the same root) is an ambassador, one who acts as a mediator between the people - a peace-maker. As the poet says:

"And I leave not the act of mediation between my people,
Nor will I walk in deception when I walk."

Bukhārī says that the embassy of the angels involves mediating between mankind (in their disputes) and also bringing Allāh's revelation to them like the ambassador who makes peace between the people by bringing them messages of goodwill.

﴿Honourable and obedient﴾ - That is, their behaviour is honourable, good, noble and they are obedient and pure in their deeds, which they perform perfectly, completely; therefore it is incumbent upon every bearer of the Qur'ān (i.e. every Muslim) that he be noble and honourable in word and deed. It is narrated from 'Āishah that she said: The Messenger of Allāh (ﷺ) said:

"Whoever reads the Qur'ān and is proficient in it, will be with the honourable and obedient ambassadors (the angels); as for him who reads it and it is difficult for him, he will have two rewards." (Narrated by Bukhārī, Muslim, Aḥmad and others)

Concerning Allāh's Words:

﴿ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۞ خَلَقَ الإِنسَانَ مِنْ عَلَقٍ ۞ اقْرَأْ وَرَبُّكَ الأَكْرَمُ ۞ الَّذِى عَلَّمَ بِالْقَلَمِ ۞ عَلَّمَ الإِنسَانَ مَا لَمْ يَعْلَمْ ﴾ (العلق – الآية: ١-٥)

﴿Recite! In the Name of your *Rabb* Who has created (all that exists), He has created man from a clot. Recite! And your *Rabb* is the All-Generous, Who has taught by the pen, Has taught man that which he knew not.﴾ (Qur'ān 96: 1-5)

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Ibn Katheer says: "It is reported on the authority of 'Āishah that she said:

"The beginning of Revelation to the Messenger of Allāh (ﷺ) was that he began to have true visions in his sleep and he never had a vision except that it was like the rising of the sun at daybreak. Then there awoke in him a desire to be alone and so he used to go to a cave to meditate, devoting himself to the worship of Allāh (ﷻ), especially at night, taking provisions with him that he might remain there for some time. Then he would return to his wife, Khadeejah and take fresh supplies of food and then return once more to the cave, which was called *Ḥirā*. Then suddenly, the Revelation began to come to him while he was in the cave of *Ḥirā*: The angel came to him and said: "Read!" The Messenger of Allāh (ﷺ) replied: "I do not read." Then the angel siezed him until he felt he was at the limit of his endurance, then he released him and said again: "Read!" The Prophet (ﷺ) answered: "I do not read." Then the angel seized him again until he felt he was at the limit of his endurance then he released him and said again: ﴿**Recite! In the Name of your *Rabb* Who created...**﴾ up to the words: ﴿**has taught man that which he knew not**﴾ Then the Messenger (ﷺ) shivering because of what had happened to him left the cave and ran home, saying to his wife, Khadeejah: "Cover me! Cover me!" So she covered him until he calmed down, then he said: "O Khadeejah! What ails me?" Then he told her what had happened to him and said: "I was afraid for myself" She replied: "No, be of good cheer, for by Allāh (ﷻ)! He (ﷻ) will never dishonour you - you maintain family ties, you are truthful in speech, you are tolerant and forebearing, you are hospitable to your guests and you assist those who have been afflicted by calamity." Then she took him to Waraqah Ibn Nawfal Ibn Asad Ibn 'Abdul 'Izzah, who was her cousin; he had embraced Christianity during the days of ignorance and he was one of those who could write in Hebrew and he had written on Biblical matters in that language as Allāh (ﷻ) willed. He was a man advanced in years and he had become blind. Khadeejah said to him: "O son of my uncle! Listen to

what the son of your brother has to say." Waraqah then asked the Prophet (ﷺ) what he had seen and the Messenger of Allāh (ﷺ) told him what had happened. Waraqah replied: "This was the angel who descended to Mūsā (عليه السلام). I wish that I were a young man; I wish that I would still be living when your people cast you out." The Messenger of Allāh (ﷺ) said: "Will they expel me then?" Waraqah answered - "Yes. There has not come a Messenger except that he has been opposed and if I was but present on the day (when you are called to Prophethood) I would surely support you strongly." Soon after this Waraqah died and the Revelation did not continue for some time, and the Messenger of Allāh (ﷺ) became saddened. He would go out to the mountains and climb to the top, but whenever he approached the summit, the angel Jibreel (عليه السلام) came to him and said: "O Muhammad (ﷺ)! Verily, you are the Messenger of Allāh (ﷺ)." He would become calm when he heard this and he would return to his home, placated. Still the Revelation did not recommence and so he would climb a mountain and Jibreel (عليه السلام) would appear to him again and tell him the same thing." (Narrated by Aḥmad. Bukhārī and Muslim have authentically narrated all this also.)

These verses were the first Revelation that came to the Prophet (ﷺ) and they are the beginning of the Mercy which Allāh (ﷻ) sent to His slaves and the first Blessing which He (ﷻ) sent to them. In them Allāh (ﷻ) draws our attention to the beginning of the creation of mankind, which starts with a clot of blood; and from His Great Generosity He (ﷻ) has taught man that which he knew not. He (ﷻ) has honoured him and favoured him with knowledge and it is the measure by which He (ﷻ) has preferred the father of mankind, Ādam (عليه السلام) over the rest of creation, including the angels. That knowledge may be in the minds of men, on their tongues, or in that which they write, whether it is intellectual, spoken or written material. And while the last (written) necessitates the first two (intellectual and spoken), the

reverse is not true. For this reason, Allāh (ﷻ) says: ﴿Read! And Your *Rabb* is the All-Generous, Who has taught by the pen, has taught man that which he knew not﴾.

Concerning Allāh's Words:

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾ (الإخلاص – الآية : ١-٤)

﴿Say: "He Allāh, is One, Allāh is *Aṣ-Ṣamad*, He begets not, nor was He begotten, and there is none comparable to Him."﴾ (Qur'ān 112: 1-4)

Ibn Katheer says: "Ikrimah said that when the Jews said: "We worship 'Uzair, the son of Allāh!" and the Christians said: "We worship Jesus, the son of Allāh and the Magians said: "We worship the sun and the moon!" and the polytheists said: "We worship idols, Allāh (ﷻ) revealed to His Messenger (ﷺ) ﴿Say: "He is Allāh, One"﴾ -That is, He (ﷻ) is the One and Only, without equal, nor any minister or partner, nor any like or parallel; and this description cannot be applied to anyone save Allāh (ﷻ) because He (ﷻ) is Perfect in all His Attributes and all His Actions.

﴿Allāh is *Aṣ-Ṣamad*﴾ -'Ikrimah said, on the authority of Ibn 'Abbās, that it means He (ﷻ) is the One to Whom all creation turns to fulfill their needs and answer their prayers. 'Alī Ibn Abī Ṭalḥah said, on the authority of Ibn 'Abbās (رضي الله عنه)[114]: It means that Allāh (ﷻ) is the Master, Who is Perfect, the All- knowing, Whose Knowledge is complete, the Wise, Whose Wisdom is complete. He (ﷻ) it is Who is Complete in all manner of Nobility and Perfection; and He is Allāh (ﷻ) all praise be to Him Whose Attributes it is not fitting to ascribe to any other. He (ﷻ) has no like and no equal, all praise be to Allāh (ﷻ), the One and Only, the Irresistible. Al-A'mash said, on the authority of

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Abū Wā'il: "﴿*Aṣ -Ṣamad*﴾ is the Master Whose Perfection is complete." This was also narrated by 'Āsim, on the authority of Ibn Mas'ood. Mālik said, on the authority of Dheeb Ibn Aslam: "﴿*Aṣ -Ṣamad*﴾ is the Master."

Al-Ḥasan and Qatādah said that it means He is the Everlasting after His creation. Rabee' Ibn Anas said: "He (ﷻ) is the One Who does not beget, nor was He (ﷻ) begotten, as if He (ﷻ) placed the following verse as a *tafseer* of ﴿*Aṣ -Ṣamad*﴾ and this is a good explanation. Ibn Mas'ood, Ibn 'Abbās, Sa'eed Ibn Al-Musayyib, Mujāhid, 'Abdullāh Ibn Buraidah, 'Ikrimah, Sa'eed Ibn Jubair, 'Atā 'Ibn Abī Rabāḥ and several others said that ﴿*Aṣ -Ṣamad*﴾ is the One Who has no stomach. Ash-Sh'abī said: "He (ﷻ) is the One Who does not (need to) eat or drink." 'Abdullāh Ibn Buraidah said: "﴿*Aṣ -Ṣamad*﴾ is a blinding light."

Abūl Qāsim Aṭ-Ṭabarāni mentioned all of the above explanations and then he said: "All of them are correct as they are all Attributes of Allāh (ﷻ) - it is He (ﷻ) Who all those in need turn and He (ﷻ) is the One Whose Perfection is complete, and He (ﷻ) is the Everlasting, who has no stomach, and He (ﷻ) is the One Who remains after His creation (because He (ﷻ) does not die). Al Baihaqī also said something like this."

﴿He begets not, nor was He begotten, and there is none comparable to Him﴾ - It means He (ﷻ) has no son, father or wife.

Mujāhid said: ﴿And there is none comparable to Him﴾ means He (ﷻ) has no (female) Companion, and that it is like His Words in *Sūrah Al-A'n'ām*:

﴿ بَدِيعُ السَّمَاوَاتِ وَالأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (الأنعام – الآية : ١٠١)

﴿He is the Originator of the heavens and the earth, how can He have children when He has no wife? He created all things and He is the Knower of all things.﴾ (Qur'ān 6: 101)

That is, He (ﷻ) is the Owner and the Creator of everything and

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That is, He (ﷻ) is the Owner and the Creator of everything and

so how can it be said that He (ﷻ) has an equal or partner or a relative who resembles Him, Allāh is All-High, All-Glorified, All-Elevated. Allāh (ﷻ), says:

﴿ وَقَالُواْ اتَّخَذَ الرَّحْمَـٰنُ وَلَداً ۞ لَقَدْ جِئْتُمْ شَيْئاً إِدّاً ۞ تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقّ الأَرْضُ وَتَخِرّ الْجِبَالُ هَدّاً ۞ أَن دَعَوْا لِلرَّحْمَـٰنِ وَلَداً ۞ وَمَا يَنبَغِي لِلرَّحْمَـٰنِ أَن يَتَّخِذَ وَلَداً ۞ إِن كُلّ مَن فِي السَّمَاوَاتِ وَالأَرْضِ إِلاّ آتِي الرَّحْمَـٰنِ عَبْداً ۞ لّقَدْ أَحْصَاهُمْ وَعَدّهُمْ عَدّاً ۞ وَكُلّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْداً ﴾ (مريم – الآية : ٨٨-٩٥)

﴿And they say: "The Most Beneficent has begotten a son." Indeed you have brought forth a monstrous thing! Whereby the heavens are almost torn and the earth split asunder and the mountains fall in ruins, that they ascribe a son to the All-Beneficent that He should beget a son, there is none in the heavens and the earth but comes unto the All-Beneficent as a slave, verily He knows each one of them and has counted them a full counting and every one of them will come to Him alone on the Day of Resurrection [without anv helper, protector or defender]﴾ (Qur'ān 19: 88-95) And Allāh (ﷻ) says:

﴿ وَقَالُواْ اتَّخَذَ الرَّحْمَـٰنُ وَلَداً سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ۞ لاَ يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴾ (الأنبياء – الآية : ٢٦-٢٧)

﴿And they say: The All-Beneficent has begotten a son, glory be to Him! They [those whom they call children of Allāh] are but honoured slaves, they speak not until He has spoken and they act on His Command﴾ (Qur'ān 21: 26-27)

Bukhārī reports that:

"None can bear the punishment from Allāh (ﷻ) (given to those who) attribute a son to Allāh (ﷻ), while it is He Who succours them and cures them."

And on the authority of Abū Hurairah (ﷺ): "Allāh (ﷻ) says, "The son of Ādam (عليه السلام) has disbelieved in Me (ﷻ) and it is not his right to do so, and he has blasphemed against Me and it is not his right to do so. As for his disbelief in me, it is by his words: Allāh (ﷻ) will not resurrect me as He (ﷻ) created me before." - And it is not more difficult for Me to resurrect him than to create him for the first time - as for his blasphemy, it is in his saying that I have begotten a son, while I am the One and Only, *Aṣ-Ṣamad*, I do not give birth, nor was I begotten, and there is none comparable to Me (ﷻ)."

This is the end of the *tafseer* of *Sūrat Al-I'khlāṣ*. All praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

[*Al-I'khlāṣ*] - The Reason for its Revelation and its Excellence.

It is reported on the authority of Abū Ibn Ka'b (ﷺ) that the polytheists said to the Prophet (ﷺ) "O Muhammad (ﷺ)! Tell us the genealogy of Allāh (ﷻ) and so Allāh (ﷻ) revealed: ﴿Say: He is Allāh, One, Allāh is *Aṣ-Ṣamad*, He begets not nor was He begotten, and there is none comparable to Him﴾ (Narrated by Imām Aḥmad) At- Tirmidhī also reported this, as did Ibn Jareer, with the addition: ﴿*Aṣ-Ṣamad*﴾ - who begets not, nor was He (ﷻ) begotten, because everything begotten must die and everything which dies must leave behind that which is inherited, and Allāh (ﷻ) does not die and He (ﷻ) does not leave any inheritance.

﴿And there is none comparable to Him﴾ He (ﷻ) has no like and no equal and none resembles Him (ﷻ). Ibn Abī Ḥātim also reported this.

Ibn Jareer also narrates, on the authority of Abū Hurairah (ﷺ), that the Messenger of Allāh (ﷺ) said:

"For everything there is a relationship, and the relationship Allāh (ﷻ) (to His slaves) is His Words: ﴿Say: "He is Allāh, *Aṣ-Ṣamad*"﴾ and Allāh (ﷻ) has no stomach."

Bukhārī reports, on the authority of 'Āishah that the

Messenger of Allāh (ﷺ) sent a man in charge of a company of soldiers and when he led them in prayer, he would end each sūrah with ﴿Say: "He is Allāh, One"﴾ and when they returned, they mentioned this to the Prophet (ﷺ) and he said: "Ask him why he did this." So they asked him and he replied: "Because it is a description of the All-Beneficent and I love to recite it." "The Prophet (ﷺ) when he heard this, said: "Tell him that Allāh (ﷻ), loves him (also)." This is how Bukhārī narrated it in the chapter on Islāmic Monotheism. It has also been narra'ed by Muslim and An-Nasā'ī.

Bukhārī mentions in the chapter on prayer, on the authority of Anas (رضي الله عنه) that a man from the Anṣār used to lead them in prayer in Qubā' Mosque and whenever he recited a sūrah, he would begin with *Sūrat Al-I'khlāṣ* and then he would recite another sūrah with it and he would do this in every *rak'ah* of the prayer and so his Companions spoke to him, saying: "Whenever you recite, you begin with this Sūrah, then you are not content with this but insist upon reciting another sūrah - You must either read only this Sūrah or leave it and recite another." He replied- "I will not leave it; if you wish me to lead you in prayer, I will do so in this way and if you dislike it, I will not lead you in prayer." As they believed him to be one of the best of them, they disliked that another should lead them in prayer and so when the Prophet (ﷺ) came to them, they informed him of this and he said: "O so-and-so! What prevents you from meeting the wishes of your Companions and what makes you insist on reciting this Sūrah in every *rak'ah*?" He replied: "I love it." He (ﷺ) said: "Your love for it has placed you in Paradise." Bukhārī related it in this manner and At-Tirmidhī has also narrated it in his collection of ḥadīth.

At Tirmidhī has also reported that the Messenger of Allāh (ﷺ) was told by a man:

"I love this Sūrah: ﴿Say: He is Allāh One, Allāh is *Aṣ-Ṣamad*﴾ The Prophet (ﷺ) replied: "Your love for it has placed you in

Paradise." - But this is narrated in *mu'allaq* form.[115] Aḥmad has narrated it in *muttaṣil* form.[116] Bukhārī says, on the authority of Abū Sa'eed:

"A man heard another man reciting: ﴿Say: "He is Allāh, One"﴾ and he kept repeating it and so he went to the Prophet (ﷺ) and mentioned this to him, as if he considered it too little- but the Prophet (ﷺ) said: "By Him in Whose Hands is my soul, it is equivalent to one third of the Qur'ān." Imām Aḥmad reports from Abū Sa'eed Al-Khudrī that Qatādah Ibn Nu'mān spent the night in reciting ﴿Say: "He is Allāh, One"﴾ then he mentioned this to the Prophet (ﷺ) who said: "By Him in Whose Hands is my soul, it is equivalent to half the Qur'ān or one third." 'Abdullāh Ibn Aḥmad reports, on the authority of Ḥabeeb: "We were afflicted by thirst and misfortune and we were waiting for the Messenger of Allāh (ﷺ) to lead us in prayer, when he came out and took me by the hand and said: "Say!" I was silent, so he repeated: "Say!" So I asked: "What shall I say?" He said: "Say: He is Allāh (ﷻ), One, and read the *mu'awwidhatain* in the morning and in the evening three times it will be sufficient for you: Every day, two times."
(Narrated by Abū Dāwood, At-Tirmidhī and An-Nasā'ī)

At-Tirmidhī narrates that the Prophet (ﷺ) said:

"Whoever wanted to sleep and lay down on his right side, then recited: ﴿Say: "He is Allāh, One"﴾ one hundred times, on the Day of Resurrection, his *Rabb* will say to him. "O my slave! Enter Paradise by your right side."

An-Nasā'ī narrates that the Messenger of Allāh (ﷺ) entered the mosque and heard a man reciting:

"O Allāh (ﷻ) I ask You as one who testifies that You are One, that You are ***Aṣ-Ṣamad***, Who does not beget nor was He

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[115] *Mu'allaq*: A chain of narrators, which does not connect to the Messenger of Allāh (ﷺ).

[116] *Muttaṣil*: A chain of narrators connecting to the Prophet (ﷺ).

begotten." When he heard this, he said: "By Him in Whose Hand is my soul, he has asked Him by His greatest Name which, if He was asked by it, He gives and if He was supplicated by it He answers." 'Uqbah Ibn 'Āmir reports that the Messenger of Allāh (ﷺ) advised him to recite: ﴿Say, "He is Allāh, One"﴾ and the *mu'awwidhatain* and he said: "O 'Uqbah! Don't forget them and don't sleep at night until you have recited them" (Narrated by At-Tirmidhī).

Bukhārī relates, on the authority of 'Āishah that:

"The Prophet (ﷺ), whenever he went to bed, would put his hands together and then blow into them, then recite into them: ﴿Say, "He is Allāh, One"﴾ and the *mu'awwidhatain*, then he would wipe over as much of his body as he could with them, beginning with the head and face and then the remainder of his body, and he would do this three times."

This is the end of the *tafseer* of *Sūrat Al-I'khlāṣ*. All praise is due to Allāh (ﷻ), and from Him proceeds all Grace.

Concerning Allāh's Words:

﴿ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۞ مِن شَرِّ مَا خَلَقَ ۞ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۞ وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۞ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

(الفلق – الآية : ١-٥)

﴿Say: "I seek refuge with the *Rabb* of *Al-Falaq*, from the evil of what He has created; and from the evil of the darkening as it comes with its darkness; and from the evil of the blowers in the knots, and from the evil of the envier when he envies."﴾ (Qur'ān 113: 1-5)

Ibn Katheer said: "Ibn Abī Ḥātim relates that Jabir said that ﴿*Al-Falaq*﴾ means the morning, and Al-'Awfī said that Ibn 'Abbās also concurred with this." It is narrated also that several others said this, including Mujāhid, Sa'eed Ibn Jubair, Al-Ḥasan, Qatādah, Mālik and Zaid Ibn Aslam. According to Ibn Jareer, it

is like the saying of Allāh (ﷻ), in *Sūrat Al-A'n'ām*:

﴿ فَالِقُ الإِصْبَاحِ ﴾ (الأنعام – الآية : ٩٦)

﴿[He is] the Cleaver of the daybreak.﴾ (Qur'ān 6: 96)

'Alī Ibn Abī Ṭalḥah said the verse means: All creation i.e. that Allāh commands the Prophet (ﷺ) to seek refuge in Him from all created things. This was also said by Aḍ-Ḍaḥḥāk.

Ka'b Al-Aḥbār said that the Arabic word *falaq* used in the verse refers to an abode in the Hell-fire which is so terrible that when it opens up, the people of the Hell-fire cry out in anguish because of its unbearable heat. Ibn Abī Ḥātim also narrated this, then he said, on the authority of Zaid Ibn 'Alī, who narrated from his parents: "It is a pit in the depths of the Hell-fire, over which there is a cover; when it is removed, a fire escapes from it which is so terribly hot that the Fire cries out because of the intense heat which emanates from that pit." This has also been narrated from 'Amr Ibn 'Anbasah, Ibn 'Abbās and As-Suddī and others.

Ibn Jareer says that it was narrated from Abū Hurairah (رضي الله عنه) that he said, on the authority of the Prophet (ﷺ):

"*Al-Falaq* is a covered pit in the depths of the Hell-fire." However, it is not correct to attribute it to the Prophet (ﷺ). Abū 'Abdul-Raḥmān Al-Ḥabli said it is one of the names of the Hell fire."

Ibn Jareer states that the most correct *tafseer* is the first that it means the daybreak, and this was the opinion of Bukhārī also.

﴿From the evil of what He has created﴾ - That is, according to Ibn Katheer, from the evil of all His creatures according to Thābit Al- Bananī and Al-Ḥasan Al-Baṣrī, it means from the evil of Satan and all his minions, and from the Hell-fire.

﴿And from the evil of the darkening as it darkens﴾ - Ibn Katheer says: "Mujāhid said it means the setting of the sun;" this was narrated from him by Bukhārī and it was also narrated from Ibn 'Abbās, Aḍ-Ḍaḥḥāk, Al-Ḥasan and others.

Qatādah said that it means the night as it brings its darkness, while Az-Zuhrī said it means the sun as it sets.

It is attributed to Abū Hurairah (ﷺ) that he said the Arabic word *Ghāsiq* used in the verse means the heavenly body. Ibn Zaid said that the word G*hāsiq* meant a falling star to the pagan Arabs and they used to believe that it caused the spread of plague and other diseases.

Ibn Jareer mentions a narration attributed to the Prophet (ﷺ) that he said: "... it is the falling star." But this is not an authentic narration attributable to the Prophet (ﷺ) according to Ibn Katheer.

It was also said by Ibn Jareer and others to refer to the moon. The main evidence for this saying is a narration attributed to 'Āishah that the Messenger of Allāh (ﷺ) took her by the hand and showed her the moon as it was rising and said to her: "Seek protection from Allāh (ﷻ) with this G*hasiq* when it darkens." Ibn Katheer said: "This was narrated by At-Tirmidhī and An-Nasā'ī in their chapters of *tafseer* in their collections of ḥadīth." The supporters of the first saying (that it refers to the darkness of the night) say that there is no contradiction here, since the moon is one of the signs of the night; likewise, the stars only shine forth at night, and this is in line with what we have already said and Allāh (ﷻ) knows best.

﴿And from the evil of the blowers in the knots﴾ - Mujāhid, 'Ikrimah, Al-Ḥasan, Qatādah and Aḍ-Ḍaḥḥāk said that it means the sorcerers, and Mujāhid said: "...when they make their incantations and blow on the knots."

Ibn Jareer quoted Ibn Tāwoos as saying, on the authority of his father: "There is nothing closer to *shirk* than those incantations used as a protection from snakes and insanity (etc.)."
In another ḥadīth, Jibreel (ﷺ) said to the Messenger of Allāh (ﷺ):

"Are you complaining of anything, O Muhammad (ﷺ)?" He replied: "Yes." Then Jibreel (ﷺ) said: "In the Name of Allāh (ﷻ), I incant for you (an incantation of protection from) every illness which might affect you, from every envious person and

from the evil eye, may Allāh (ﷻ) cure you." It is quite probable that this occurred at the time when the Messenger of Allāh (ﷺ) had been bewitched, then Allāh (ﷻ) restored him to health and repelled the machinations of the envious Jewish sorcerers so that it bewitched their minds and He exposed their wicked plots. In spite of this, the Prophet (ﷺ) did not reproach the sorceror, rather, Allāh (ﷻ) was All-Sufficient for him and He (ﷻ) restored him to health and cured him."

Imām Aḥmad reports on the authority of Zaid Ibn Arqam that the Messenger of Allāh (ﷺ) was bewitched by a Jew and that he suffered from this for a few days and then Jibreel (ﷺ) came to him and informed him that a man from amongst the Jews had bewitched him and made an incantation which was in a certain well and told him that he should send someone to find it; this he did and it was found and brought to him and the spell was broken and then the Prophet (ﷺ) stood up as though he had been freed from shackles, but he never mentioned what he knew to the Jew, even when he met him face to face, until the day he died. This was also narrated by An-Nasā'ī.

Bukhārī has reported that 'Āishah said: Allāh's Messenger (ﷺ) was bewitched and he said to me:

"O 'Āishah! Do you know that Allāh (ﷻ) has answered my question? Two men came to me and one of them sat at my head, while the other sat at my feet; and the one at my head said to the other - "What is wrong with this man?" He (the other) replied: "He is bewitched." "Who has bewitched him?" asked the first. The second replied: "Lubaid Ibn A'ṣam, a man from the tribe of Banū Zuraiq, who is an agent of the Jews, and one of the *Munāfiqoon*."[117] "And in what (is the spell contained)?" asked the former. "It is in a comb." He answered. "Where?" he was asked. "In the bark of a date palm under a rock, in a well called Zarwān." She ('Āishah)

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[117] *Munāfiqoon*: Hypocrites. Those of the people of Madinah who secretly opposed the Prophet (ﷺ) but outwardly pretended to have embraced Islām.

said: "So he went to the well and removed the spell and said: "This is the well that I was shown and it is as if its water had been infused with *ḥenna* and its palm trees were like the heads of devils." (Said 'Āishah:) Then, he said he removed it and I said: "Will you not make this public?" He replied: "As for Allāh (ﷻ), He (ﷻ) cured me and I hate to spread (the news of) the wickedness to any person." (Imām Aḥmad has narrated something similar to this as has Imām Muslim)

In addition, Ath-Th'alabī narrated the following in his *tafseer*: Ibn 'Abbās (ؓ) and 'Āishah said:

"A Jew used to serve the Messenger of Allāh (ﷺ). The Jews kept on pressuring him until he took some of the Prophet's (ﷺ) hair from his comb and a few teeth from it and gave them to the Jews who used them to cast a spell upon him and the one who undertook the task was called Ibn A'sam, after which he concealed it in a well, belonging to Banū Zuraiq called Zarwān. Then the Prophet (ﷺ) became ill and his hair fell out, and he remained in this state for six months (in a confused state of mind) thinking that he had approached women when he had not, and he became emaciated and didn't know what was affecting him. Then, when he was sleeping, two angels came to him and one sat at his head, while the other sat at his feet and the latter said: "What is wrong with this man?" The former replied: "He is bewitched." The second asked: "And what does that mean?" "It means (he is the victim of) sorcery," he replied. "And who has done this to him?" "Lubaid Ibn Al-A'ṣam, the Jew," replied the first. "And by what has he been bewitched?" asked the second. "By a comb and some hair from it." "And where is it?" asked the former. "In a piece of bark from a date palm under a *rā'oofah*[118] at the bottom of the well of Zarwān." The Messenger of Allāh (ﷺ) listened to this in a state of fright and then he said to his wife:

[118] *Rā'oofah*: A kind of stone at the bottom of a well, which protrudes from the wall of the well, enabling the person who descends into the well to stand on it.

"O 'Āishah! Do you know that Allāh (ﷻ) has informed me what is wrong with me?" Then he sent Al-Zubair and 'Ammār Ibn Yasir and they drained the well, whose water was as if it had been infused with *ḥenna*, then they lifted up the stone and found the piece of bark and in it were some hairs (from a comb) and some comb teeth and it was stitched with twelve stitches of thread. Then, it is said, Allāh (ﷻ) revealed the two *Sūrahs*: *(Al-Falaq* and *An-Nās*) and after each verse the Prophet (ﷺ) recited, a stitch was removed from it and the Prophet (ﷺ) felt some relief and when the last stitch was removed, he stood up as though he had been released from shackles and Jibreel (ؑ) began to recite: "In the name of Allāh (ﷻ), I incant for you (an incantation of protection) from everything which might hurt you, including the one who envies and the evil eye, may Allāh (ﷻ) cure you." Then it was said to the Messenger of Allāh (ﷺ): "Shall we not kill this disgusting person?" But he replied – "As for me, Allāh (ﷻ) has cured me and I hate to spread (stories of) wickedness amongst the people." Thus did Ath- Th'alabī narrate it without a *sanad* and part of it is *ghareeb* and part of it is unacceptable and some of it is supported by other narrations, and Allāh (ﷻ) knows best. This is the end of the *tafseer* of *Sūrat Al-Falaq*. All praise is due to Allāh (ﷻ) and from Him proceeds all Grace."

Concerning Allāh's Words:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۞ مَلِكِ النَّاسِ ۞ إِلَـٰهِ النَّاسِ ۞ مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۞ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۞ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾ (الناس – الآية : ١-٦)

(Say: "I seek refuge in the *Rabb* of mankind, the Owner of mankind, the [true] Deity of mankind, from the wickedness of the whisperer, who whispers into the hearts of mankind, from the jinn and mankind.") (Qur'ān 114: 1-6)

Ibn Katheer says: "The first three verses contain mention of three of the Attributes of Allah (ﷻ): His *Rabbship*, His Kingship or Ownership and His Deity [i.e. that He (ﷻ) Alone must be worshipped], for He (ﷻ) is the *Rabb* of everything, the King or Owner of everything and everything was created to worship Him and all are His possessions and His slaves. He (ﷻ) ordered us to seek refuge in Him using these unique Attributes from the evil of Satan, who whispers in our ears, for no person has been created without a Companion from the jinn who is always beside him, seeking to make the evil appear attractive to him and he spares no effort in his lies and fantasies and protection from Him is with Allāh (ﷻ)."

In an authentic narration, the Messenger of Allāh (ﷺ) informed us:

"There is none of you who has not been allocated a Companion (from the *jinn*)." Bukhārī and Muslim reported on the authority of Anas (رضي الله عنه), the story of Ṣafiyah's visit to the Prophet (ﷺ). He was making *i'tikāf* and he left the mosque in order to escort her to her house, when he met two men from the Anṣār and when they saw the Prophet (ﷺ) they hurried away and the Messenger of Allāh (ﷺ) called to them: "She is Ṣafiyah, the daughter of Huyai." They said: "Glory be to Allāh, O Messenger of Allāh (ﷺ). He said: "Surely, Satan walks with man as the blood flows, and I feared that he might whisper something (or some evil) in your hearts." The Messenger of Allāh (ﷺ) said: "Don't say: "Perish Satan!" - because when you do, Satan becomes larger and says: "By my power I have defeated him!" But if you say: "*Bismillāh*! Satan becomes smaller and smaller until he is like a fly." (Bukhārī and Muslim)

This was narrated only by Aḥmad, but with a strong *sanad*. In this ḥadīth is proof that when the heart remembers Allāh (ﷻ), it makes Satan smaller, while if Allāh (ﷻ) is not mentioned, Satan overcomes him and becomes stronger.

﴿Who whispers into the hearts of mankind﴾ That is, the devils from amongst the jinn and mankind as in the words of Him:

﴿ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنسِ وَالْجِنِّ ﴾ (الأنعام - الآية: ١١٢)

﴿And likewise We created for every Prophet an enemy from amongst the devils of mankind and the Jinn,﴾ (Qur'ān 6: 112)

The Messenger of Allāh (ﷺ) also said: "O Abū Dharr! Seek refuge from amongst the devils of mankind and the jinn." (Narrated by An-Nasā'ī)

This is the end of the *tafseer*. All praise is due Allāh (ﷻ), to and from Him proceeds all Grace. Glory be to Allāh (ﷻ), the *Rabb* of the Worlds.

Symbols used in this Book

(ﷻ) :*Subhānahu wa T'ālā* – 'The Exalted'

(ﷺ) :*Ṣallā-Allāhu 'Alayhi wa Sallam* – 'Blessings and Peace be upon him'

(عليه السلام) :*Alayhis-Salām* – 'May Peace be upon him'

(رضي الله عنه) :*Raḍya Allāhu 'Anhū* – 'May Allah be pleased with him'

:*Raḍya Allāhu 'Anhā* – 'May Allah be pleased with her'

:*Raḍya Allāhu 'Anhum* – 'May Allah be pleased with them'

Transliteration Chart

Arabic Letter	Symbol Used
آ – ى	ā or aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	dh
ع	'

غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ ـه ـه	h
و	w
و (as vowel)	ū or oo
ي	y
ي (as vowel)	ī or ee
ء	’ (Omitted in initial position)

ـَ	Fatḥah	a
ـِ	Kasrah	i
ـُ	Ḍammah	u
ـّ	Shaddah	Double letter
ـْ	Sukūn	Absence of vowel

Glossary

'Aṣr	:Afternoon
Adab	:Good manners, politeness
Ḥadīths	:Plural of Ḥadīth
Al-'Arsh	:The Divine Throne
Al-'Āqib	:A name of the Prophet (ﷺ) i.e. the successor
Al-'ain	:The evil eye (of jealousy and envy)
Al-Baqarah	:The cow
Al-Falaq	:Morning
Al-Furqān	:That which distinguishes false from the truth, the Qur'ān
Al-Ḥāshir	:A name of the Prophet (ﷺ) i.e. the gatherer
Al-Khaleel	:Ibrāhīm (peace be upon him).
Al-Maqfī	:A name of the Prophet (ﷺ) i.e. He who is followed
Al-Māḥī	:A name of the Prophet (ﷺ) i.e. the eraser
Al-Maseeḥ	:The Messiah, Christ
Al-Musabbiḥāt	:Those Sūrahs which begin by glorifying the praises of Allah (ﷻ).
Āmīn	:O Allāh (ﷻ) answer my supplication
Ar-Rujz	:Idols
Al-'Arsh	:Divine Throne
Ash-Shām	:The region covering today Syria, Lebanon, Jordan and Palastine.
Āsin	:Taste-changed
As-Sa'eer	:Hell fire
Aṣ-Ṣamad	:The Perfect, All-Master, All-Wise
Āyat Al Kursī	:The Verse of the Throne (Al-Baqarah, Qur'ān : 2)
Āyah	:A Qur'ānic verse, plural *Āyāt*

غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ ـه ـه ـه	h
و	w
و (as vowel)	ū or oo
ي	y
ي (as vowel)	ī or ee
ء	’ (Omitted in initial position)

ـَ	Fatḥah	a
ـِ	Kasrah	i
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Al-Khaleel	:Ibrāhīm (peace be upon him).
Al-Maqfī	:A name of the Prophet (ﷺ) i.e. He who is followed
Al-Māḥī	:A name of the Prophet (ﷺ) i.e. the eraser
Al-Maseeḥ	:The Messiah, Christ
Al-Musabbiḥāt	:Those Sūrahs which begin by glorifying the praises of Allah (ﷻ).
Āmīn	:O Allāh (ﷻ) answer my supplication
Ar-Rujz	:Idols
Al-'Arsh	:Divine Throne
Ash-Shām	:The region covering today Syria, Lebanon, Jordan and Palastine.
Āsin	:Taste-changed
As-Sa'eer	:Hell fire
Aṣ-Ṣamad	:The Perfect, All-Master, All-Wise
Āyat Al Kursī	:The Verse of the Throne (Al-Baqarah, Qur'ān : 2)
Āyah	:A Qur'ānic verse, plural *Āyāt*

Bid'ah :Heresy, innovation

Dhihār :v. *Dhāhara*; a formula by which Arabs before Islām used to abandon their wives saying (you are as the back of my mother to me i.e. he will not practice sex with her).

'Eesa :Jesus

Faḥishah :A grave sin (adultery)

Farj :Literally means private parts, meaning she protected her *farj* from fornication.

Fāsiqoon/Fasiqīn :The disobedient, sing: *fāsiq*.

Fātiḥat Al Kitāb :The opening sūrah of the Qur'ān

Fiqh :Islāmic laws of worship

Fir'aun :Pharoah

Ghareeb :A ḥadīth narrated by one person

Ghāsiq :A heavenly body

Ḥalāl :Allowed

Ḥarām :Not allowed

Ḥenna :A plant used as dye for hair, hands and feet.

Hijrah :The emigration of the Prophet (ﷺ)

Ḥirā :A cave in Makkah where the Prophet (ﷺ) received revelations

Iblees :Satan

'Iddah :Waiting period after divorce or death of a husband.

Iḥsān :True and full faith

Īmām :Scholar, leader.

Injeel :Bible

Isrā' :Ascension to heaven

Jāhiliyah :The era before Islām, literally it means ignorance

Khaleefah :Plural *Khalā'if*, one who succeeds another. Here (in the Qur'ān it means generations after generations) *Khaleefah* also means Caliph.

Khalf :A generation

Khamr :Wine

Khulafā' :To succeed one

Kursī :Allāh's footstool

Lā ilāha illā Allāh :There is no true God except Allāh (ﷻ)

Mabtotah :The divorced wife who cannot be taken back.

Marfoo' :A ḥadīth with a *sanad* reaching to the Prophet (ﷺ)

Maryam :Mary

Mirwad :An applicator with which *Kuḥl* (*Koḥl*) is applied to the eyes

Mūsā :Moses (peace be upon him)

Mu'allaq :Not connected to the Prophet (ﷺ)

Mubāhalah :The saying of a group or one to another "if you claim that what you believe is true as contrary to my belief then ask Allāh (ﷻ) to curse which ever of us who is astray.

Munāfiqoon/Munāfiqīn :Hypocrites

Mujāhid :Fighter in the way of Allāh (ﷻ)

Mursal :A ḥadīth with a broken chain of narrators

Muttaṣil :A chain of narrators connecting to the Prophet (ﷺ)

Nawm :Sleep

Qānitoon/Qanitīn :Obedient people

Rabb :Lord, Allāh (ﷻ)

Raj'ah :Reconciliation, or remarriage after divorce

Rak'ah :A unit of prayer

Ruqiah :Incantation
Safeer :Ambasssdor
Ṣaḥīḥain :The Ḥadīth Books of Bukhārī and Muslim
Salaf :The pious early generations of Muslims who held fast to the Sunnah [sayings, acts and the approvals of the Prophet (ﷺ)]
Sanad :Chain of narrators. Plural *asaneed.*
Shahādah :Testimony
Shirk :Association of partners to Allah (ﷻ)
Sidrat al-Muntahā :A tree in the seventh heaven
Istiwā' :Ascending in a manner befitting His Majesty (ﷻ)
Sunan :Plural of Sunnah; ways
Tafseer :Explaining the meanings of Qur'ān
Tawheed :Monotheism
Thareed :A dish made of bread, meat and broth
Ṭibāqan :Complete, perfect
Umm Al Qurā :Makkah
Ummah :Nation, people
Uṣool Al Fiqh :Principles of Islāmic Jurisprudence
Wasaq :A measure of 5 kgs.
Yā Nabiy Allāh :O Prophet of Allah (ﷺ)
Yā Rasool Allāh :O Messenger of Allāh (ﷺ)
Yoonus :Jonah
Dhun-noon :The companion of the whale, Yoonus (عليه السلام)

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Allāh (ﷻ), All-High orders every Muslim to reflect upon His Words in the Holy Qur'ān, yet not all of us are able to fully comprehend their meaning even if we understand the Arabic language. It is with this in mind that the translator, Sameh Strauch has attempted to bring to the English-speaking Muslims something of the explanations available to those who read Arabic. In this work, Mr. Strauch has made an effort to select a number of the most well-known verses from the Qur'ān and accompanied them with explanation and commentary from the most respected books of tafseer.

The other titles by the same Author are:

- *Tafseer Ibn Katheer Sūrat Ar-Rahmān*
- *Common Misconceptions*
- *Aḥmad Ibn Hanbal's Treatise on Prayer*
- *Tafseer Ibn Kateer Juz''Amma*